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THE SĀMĀNYA VEDĀNTA UPANIṢAD-S

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THE SĀMĀNYA VEDĀNTA UPANIṢAD-S

TRANSLATED INTO ENGLISH

(ON THE BASIS OF THE COMMENTARY OF
SŪRI UPANIṢAD-BRAHMA-YOGIN)

BY

SŪRI T. R. SŪRINIVĀSA AYYANGĀR, B.A., L.T.

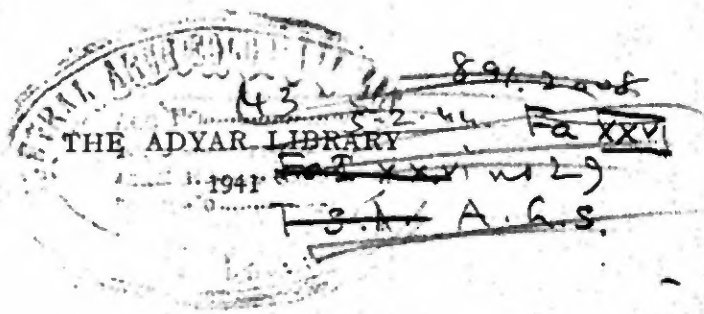
(Retired Head Master, Kalyāṇa-sundaram High School, Tanjore)

AND EDITED BY

PAṆDIT S. SUBRAHMAṆYA SĀSTRĪ, F.T.S.

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PREFACE

It was in 1920 that the Adyar Library planned the publication of the Hundred and Eight Upaniṣad-s together with the commentary of Upaniṣad-brahma-yogin which had not been published still then. With the publication in 1936 of Part II of the Daśopaniṣad-s (Vol. 8 of the Texts and commentaries), the first part of the plan was accomplished. The next work was the publication of the English Translations. The first Volume of the translation-series (Yoga-Upaniṣad-s) appeared in 1938. In issuing this second Volume (Sāmānya Vedānta Upaniṣad-s) I beg to tender, once more, my grateful thanks to the Translator—Sṛī T. R. Sṛī-nivasa Ayyaṅgār, Retired Headmaster, Kalyāṇa-sundaram High School, Tanjore and the Editor—Brahma-sṛī Paṇḍit S. Subrahmaṇya Sāstrī Avl., both of whom have placed their great talents freely at the disposal of the Adyar Library and rendered very valuable and much appreciated service during these many years with great zeal and devotion. As stated by me in the Preface to the first Volume (Yoga Upaniṣad-s) of the present series, the Translation closely follows the Commentary of Sṛī Upaniṣad-brahma-yogin, who is the only one so far known to have achieved the

unique distinction of having written a commentary on all the One Hundred and Eight Upaniṣad-s and presented in an extremely lucid manner, Śrī Saṃkarācārya's commentary on the ten major Upaniṣad-s, which he seems to have closely followed. The advantage of following the interpretation of obscure passages by a single writer right through the entire field covered by the One Hundred and Eight Upaniṣad-s cannot be overestimated. While an attempt has been made to give a *verbatim et literatim* rendering of the Upaniṣad-s, which is indeed no easy task, portions not bearing on the words of the Text, but which are necessary to render the meaning clear, are enclosed within circular brackets, while the introductory notes to the Upaniṣad-s and other extraneous matter, considered necessary for the further elucidation of the subject-matter, are enclosed within rectangular brackets.

The Adyar Library
20th February 1941

G. SRINIVASA MURTI,
Honorary Director

TRANSLATOR'S NOTE

I HAVE derived considerable help from the gloss of Śrī Upaniṣad-brahma-yogin, in construing and amplifying the import of the original of the One Hundred and Eight Upaniṣad-s, but, in the case of the very large number of passages not covered by the gloss, I have relied on my Antaḥ-karaṇa as my sole guide. I am aware that errors have crept in, due, in a large measure, to my own imperfections and request the generous reader to bear with me, in the belief that nothing is perfect in this phenomenal world of ours, that is apart from the peerless Brahman, which pervades, in all its perfection, and transcends all, including this imperfect and erroneous exposition of the Brahma-vidyā in a foreign language, representing four years of honest work prayerfully rendered.¹ I have almost reached the end of the tenure of my labours as well as my life and fervently hope to derive the supreme satisfaction of having discharged my duties to the full and see the work published, before I seek refuge in the lotus-feet of the Lord and attain Kaivalya through His grace.

T. R. SRINIVASA AYYANGAR,
*Retired Headmaster, Kalyāṇa-sundaram
High School, Tanjore.*

Tanjore, }
11-8-1940 }

¹ I have so far completed the translation of all the Ninety-eight Minor Upaniṣad-s and the first two of the Ten Major Upaniṣad-s.



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LIST OF CORRECTIONS

PAGE	LINE	CORRECTION
42	25	Omit " TO "
97	25	(the self-same Viṣṇu),
100	6	motionless
133	13	life-time
181	4	dispeller
209	After Line 26,	add—"organs of action, constitute the sheath made of Prāṇa. The mind and the"—
238	15	states)
244	5	Guṇa-s,
"	9	(Paramātman),
"	11	(of Brahman),
"	18	meditates
248	6	Bhava,
"	8	S'arāvat,
"	18	Him, (the Parama-puruṣa adored thus),
264	14	what is all this ?
321	11	into by a person
326	10	of mind)."
348	29, 30	the Brahman),
395	20	pall (on his pupil's ears.)
399	20, 21	Bṛhad-ratha),
414	21	pitchy darkness

PAGE	LINE	CORRECTION
416	4	conduct.
"	21	am existence alone
426	18	by himself
428	14	(it is
450	Head-line	<i>The Sarva-sāropaniṣad</i>
"	20	the microcosm),
472	21	A-kṣara, (the
496	27	(during the Nitya-pralaya),
528	18	Mantra

THE AKṢY-UPANIṢAD

[This Upaniṣad, which is the Seventy-second among the 108 Upaniṣad-s and forms a part of the Kṛṣṇa-yajur-veda, after dealing with the Cākṣuṣmatī-vidyā, ends with a description of the imperishable Paramākṣara, "Om", manifesting itself in seven stages.]

KHAṆḌA I

THE CĀKṢUṢMATĪ-VIDYĀ

Then, (after growing despondent over the persistence of worldly attachment), the Lord Saṃkṛti went to the solar world and prostrating himself before that Āditya (abiding in the solar region), chanted in praise of him, with the Cākṣuṣmatī-vidyā, (as follows) : "Om ! Salutation unto the Lord S'ri Sūrya, (to thee) the Akṣi-tejas, (the bestower of the power of vision to the eyes), salutation ! Om ! Salutation unto the traverser of the etherial regions ! Om ! Salutation unto the leader of great hosts ! Om ! Salutation unto Inertia ! Om ! Salutation unto Mobility ! Om ! Salutation unto Rhythm ! (Rescuing) me from the state of non-existence, (which is apart from the Brahman), lead me on to

the state of (supreme) existence, (which alone is the Brahman). (Similarly), (rescuing) me from the darkness (of the ignorance of the Brahman), lead me on to the radiance (of the knowledge of the Brahman). (Likewise), (rescuing) me from death (of the form of error of judgment relating to the Brahman), lead me on to (Videha-mukti), the immortality, (which is the culminating point of the attainment of the Brahman). The Lord, that scorches, (with his hot rays, the ooze of ignorance of the Ātman, common to all beings), (thou art) the embodiment of cleanliness. The Lord Haṃsa (of the form of the innermost Ātman non-differentiated from the Paramātmā), (thou art) the embodiment of cleanliness (and the exact counterpart of the Jivātman). This Sūrya, the thousand-beamed, manifesting himself in a hundred directions, becoming (the sole source of) life-giving energy to all living beings, rises (in the firmament every day). Him, whose form embraces the entire Universe, who is possessed of compassion, the Sun (of the form of the Virāṭ-puruṣa), full of nectar, that radiant form that shines (in all his glory), (I contemplate upon always, in the attitude, "The Haṃsa, I am He"). Om! Salutation unto the Lord, S'rī Sūrya, the son of Aditi, the bestower of the power of vision to the eyes! (May thy insufferable) host, the host (of beams, not scorch me, I beseech thee! Pray bring peace unto my mind, by ridding it of the delusion brought on by things other than the Ātman). Svāhā!—thus". Being praised thus by (the chanting of) the Cākṣuṣmatī-vidyā, (the Lord) Sūrya-nārāyaṇa,

very much pleased, spoke thus: "Which-ever Brāhmaṇa recites the Cākṣuṣmatī-vidyā every day, for him there will be no affliction of the eyes. In his family there will be no blind one, after the successful accomplishment of the Vidyā. He who knows thus, becomes a great man."

KHAṆḌA II

THE REAL FORM OF BRAHMA-VIDYĀ

Then Saṃkṛti asked Āditya thus: "Pray relate unto me O Lord! the Brahma-vidyā." Āditya replied unto him thus: "I shall presently relate O Saṃkṛti! about the knowledge of the truth, which is rarely attainable (by any one). Listen. By the thorough knowledge of it alone, thou wilt become a Jīvan-mukta. Looking upon (the Brahman), the all, the one, the originless, the quiescent, the endless, the constant, the wasteless, which, in reality, is of the form of supreme sentience, (in the attitude, "I am the Brahman"), do thou remain quiescent, and at ease." (1, 2)

YOGA, THE EXPEDIENT TO BE ADOPTED FOR THE
ATTAINMENT OF THE BRAHMA-VIDYĀ

The transconscious, inartificial dissolution of the mind, they know as Yoga. Do thy deeds, taking thy stand on such Yoga, but never do (them) in an insipid manner. (3)

THE FIRST STAGE OF YOGA

(The seeker) inwardly develops detachment day by day, from the impressions remaining subconsciously in his mind, left (by objects of sensual pleasure;) (at first, his mind is rendered free from passion and desire of all sorts, due to the influence of religious merit, accumulated through thousands of past incarnations and association with the virtuous; thence, there dawns in him immediately the knowledge that the Brahman alone is the truth and every other thing is an unreal phantom; and last of all there develops in his mind a strong aversion to carnal pleasures and worldly ties, indeed to everything other than the Brahman, even as to vomited food, urine and faeces). He takes to actions with a lofty purpose, worthy of being dedicated unto Īśvara and delights in them every day, but always hesitates about doing vulgar and stupid deeds. He does not enter into discourses (with others) on vulnerable points and devotes himself to righteous causes. He sets about his tasks in a gentle manner, without causing distress to others, is ever afraid of sinful actions, does not hanker after enjoyment and makes use of words replete with friendly and affectionate sentiments, soft and appropriate, and suited to the place, time (and occasion), (in conversation). He makes himself useful to the virtuous, by thought, deed and word. He makes a thorough and careful study of the Sāstra-s every day, getting at them from whichever source. By doing so, this (seeker) attains the first exclusive stage (of

Avedana-yoga). He who earnestly investigates, in this manner, regarding the crossing of (the ocean of) worldly existence, is verily known as the (successful) attainer of the stage (of detachment) and any other is (merely) known as an Ārya (in name). (4-10)

THE SECOND STAGE

(The seeker), who has reached the next stage of Yoga, known as Inquiry, seeks, as his asylum, eminent Paṇḍita-s (professors) known for their lucid oral expositions relating to the austerities connected with righteous conduct, as laid down in the S'ruti-s and the Smṛti-s, as well as with Dhāraṇā and Dhyāna. Having acquired a knowledge of the proper division of words and the construing of their significance and also assimilated (made his own) whatever has been imparted (by the Guru), he knows how to draw inferences (with discernment), relating to what ought to be done and what ought not to be done, even as the master of the house does about his household (affairs). He gives up, little by little, going beyond the limit (in the indulgence) of infatuation, self-conceit, spite, covetousness and delusion and having recourse to them in his external affairs, even as a snake casts off its slough. With his mind cultivated in this manner, in due course, as a result of his study of the Sāstra-s, service of his Guru and association with the virtuous, he gains knowledge of all things with their secrets, leaving nothing. (10-14)

THE THIRD STAGE

Then (the seeker) falls upon the third stage of Yoga, known as Non-concern, even as a lover does on his bed of flowers (in his nuptial chamber), bringing his steady intellect to bear on the words of the Sāstra and their significance. Resorting to a bed or seat of stone, he wears out his lengthening life-time by (listening to) the series of discourses relating to the Ātman, (rendered sweet) in the calm atmosphere of hermitages. By loitering about the wood-lands, so well known for the beautiful relaxation (they afford) to the mind, (the seeker), with the balanced frame of mind, spends his time comfortably, as a result of the mental ease derived from non-concern. By the practice of the wholesome (precepts laid down in the) Sāstra-s and by the performance of austerities endowed with religious merit, an insight, in the actual setting, into (the real character of) beings, is clearly revealed (to the seeker). Having attained the third stage, (the seeker) awakened, himself experiences (things in their proper perspective). (15-19)

NON-CONCERN OF TWO KINDS

Non-concern is of a two-fold character. Listen to this, its differentiation. This Non-concern is of two kinds : ordinary and extraordinary. The non-clinging to things in the attitude, "I am not the doer, nor the enjoyer, nor the person liable, nor the person affecting

(others) ", is known as ordinary Non-concern. " All (the consequences) brought about by one's past Karma or what should be attributed to Īśvara alone, whether they are characterized by pleasure or pain, in neither of them is there anything of my making, by any means. Enjoyments and non-enjoyments are verily great diseases. Prosperity and affluence (are) adversity and ruin. All kinds of attachment and concern are only (the precursors of) separation. Anguish and anxiety are but the diseases of the mind. Time is ever engaged in grasping with no consideration (all states of existence and making them pass away)." The abstinence from harbouring internally such ideas in the mind, (by the seeker), who has understood the import of the precept (of the Veda or the Guru), is what is known as ordinary Non-concern. Keeping far away (from the mind) the pondering over the meaning of the words, " I am not the doer. Īśvara (alone) is the doer. Surely this is (the result of) my past Karma," that silence (non-response by the senses to the external stimuli of objects of pleasure), that posture (of remaining in the form of the innermost Ātman), and that quiescence (the non-remembrance of being beside the Brahman) is what is known as extraordinary Non-concern. (20-26)

IN PRAISE OF THE FIRST STAGE

Sweet with satisfaction and delight, the first stage takes its rise, resembling a sprout encasing nectar within, just shooting out of the earth. This, when

internally washed, is the sole source which yields the other stages as fruit. (The seeker) will thence attain the second and third stages. Of these stages the third is verily the most important, penetrating as it does all (the stages). The person becomes rid of all expectation of reward for pious deeds done by him, (once he attains that stage). (27-29)

THE FOURTH STAGE

When ignorance is obliterated by the practice of the first three stages, those that have attained the fourth stage look upon all things alike (in the same light). When monism gets confirmed and dualism is extinguished, those that have attained the fourth stage look upon the phenomenal world as a dream. (30, 31)

THE FIFTH STAGE

The first three stages form the waking state. The fourth is said to be the dreaming state. The mind (thereafter) gets dissolved, (attaining the state) akin to that of the vanishing pieces of autumnal clouds. One who has attained the fifth stage will reach a state with existence alone as the residuum. The doubt (about the reality) of the phenomenal world does not arise (in him). In this (stage) there is the dissolution of the mind. Having reached the fifth stage, which has for its name the term "Sleep", he stands in the non-dual state alone, rid of all differentiating features. He who

has reached the fifth stage, shorn of his dual manifestation, transported with joy, and inwardly roused, will become palpable sleep alone. He will assume the aspect of a sleeping person, with his face turned inwards, though apparently remaining intent on functioning (with the phenomenal world) about him, and ever at rest. (32-36)

THE SIXTH STAGE

Practising in this stage with his unconscious mental impressions obliterated, he falls upon the sixth stage, known as the Turya, in due course, wherein there is not the imminence of (his attaining) the form of pure existence, there is not the "I-ness" (egoism), nor the absence of individuality, and there is the mere attenuated (type of) mental functioning, as also the absence of fear in the non-dual existence. With the knot (of ignorance) burst asunder, and his doubts (about the reality of the phenomenal world) quelled, (this) Jīvan-mukta, rid of all fancy, stands annihilated, though not annihilated (yet), even as a lamp in a picture. (37-39)

THE SEVENTH STAGE

This (seeker), after remaining in the sixth stage, will reach the seventh stage (in due course). The seventh stage of Yoga is known, in this connection, as the state of Videha-mukti (disembodied liberation).

That tranquil state, which lies beyond the range of verbal description, is the furthest limit of all the stages. Giving up following in the wake of the world, giving up yielding to the dictates of the body, giving up (blindly) conforming to the requirements of the Sāstra-s, do thou rectify the erroneous attribution relating to the Brahman, (*viz.*, of qualities that are of the world of changing phenomena, and become a Jīvan-mukta or a Videha-mukta). [One who has reached the first two stages is a mere Mumukṣu, (seeker after liberation). When the third stage is attained, he becomes a Brahma-vid, (knower of the Brahman); at the fourth stage he is a Brahma-vid-vara, (an exalted knower of the Brahman); at the fifth stage, a Brahma-vid-varīyas, (a more exalted knower of the Brahman); at the sixth stage, a Brahma-vid-varīṣṭha, (a most exalted knower of the Brahman) and at the seventh and the last stage, a Videha-mukta, (liberated, when in a disembodied state), nay, the Brahman alone.] (40-42)

RULE REGARDING DEVOTION TO THE OMKĀRA-BRAHMAN

All that answers to the description of the Viśva, the Prājña and the like, is the Oṃkāra alone, as the word and its import, (going together) are identical (to the comprehending mind) and there is no difference as such, perceived by the mind. The "A" alone will be the Viśva. The "U" is said to be the Taijasa. (The Upāsaka) should, in this manner, duly see that

the "M" is the Prājña. Even before the period of Samādhi (is reached), (by dropping off all differences and) thinking with great effort, he should dissolve everything in the Ātman of sentience, proceeding from the gross to the subtle, looking upon the Ātman of sentience, wherein every thing inheres and seeks final repose, in the attitude, "I am the Vāsu-deva, the aggregate of transcendent Bliss, the eternal, pure, awakened, liberated, non-dual existence, the OM!" O sin-less sage for the reason that all this is travail, (due to the delusion brought about by the belief in the reality of things other than the Brahman), for that very reason, giving up all, seek communion with the real existence, (the Brahman). (The seeker) should glorify (the Brahman), that lies beyond the darkness of ignorance, devoid of all false appearances, the blissful, the flawless, the pure, that is beyond the range of the mind and words, that is palpable Wisdom and Bliss, in the attitude, "I am the Brahman." [As such attitude transcends all doubts about one's own ignorance or otherwise, the seeker becomes the Brahman alone, by assuming such attitude.] Thus the Upaniṣad. (42-48)

THE ADHYĀTMOPANIṢAD

[This Upaniṣad, which is the Seventy-third among the 108 Upaniṣad-s and forms part of the S'ukla-yajur-veda, after dealing with the exposition of the real form of the innermost Ātman of all beings, ends with the description of the eternal verity of the character of Nārāyaṇa.]

THE REAL FORM OF NĀRĀYAṆA, THE ANTAR-ĀTMAN OF ALL BEINGS

There abides, for ever, the one Aja, (the Ātman, that is not born out of his own self or out of other sources, while every other thing is the result of Māyā), the one Existence, (which remains as the Brahman alone), in the cavern (of the intellect), within the body (of all beings), (influencing the intellect, in its coursing through its thousand and one functions, revealing its capacity, while remaining as the absolute consciousness without a counterpart, that being the final conclusion arrived at by the superior knowledge resulting from the analysis and synthesis of all things grasped by the intellect, in its exploration of the Truth); whose body is the earth; who traverses right through the earth;

whom the earth knows not ; whose body is water, who traverses the water right through, whom the water knows not ; whose body is fire, who traverses fire right through, whom fire knows not ; whose body is air, who traverses the air right through, whom the air knows not ; whose body is ether, who traverses ether right through, whom ether knows not ; whose body is the mind, who traverses the mind right through, whom the mind knows not ; whose body is the intellect, who traverses the intellect right through, whom the intellect knows not ; whose body is individuality, who traverses individuality right through, whom individuality knows not ; whose body is the Citta, (the thinking mind), who traverses the Citta right through, whom the Citta knows not ; whose body is the A-vyakta, (the indistinct nebula), who traverses the A-vyakta right through, whom the A-vyakta knows not ; whose body is the A-kṣara (the imperishable), who traverses the A-kṣara right through, whom the A-kṣara knows not ; whose body is Mṛtyu (death), who traverses Mṛtyu right through, whom Mṛtyu knows not ; this He, the Ātman, that is immanent in all beings and is yet bereft of all sins, (remaining as the Supreme Lord with unconcern and indifference, while all beings are affected by virtue and vice), shining in all his glory and manifesting himself in his real form—, the (indivisible) One, (while all other beings apart from him are many, even as the pots and pans are many, whereas the ether pervading them all is only one), (that is) Nārāyaṇa, (the Paramātmān).

THE REMOVAL OF THE MISTAKEN ATTRIBUTION TO THE ĀTMAN, THROUGH FIXITY IN THE BRAHMAN

The conception of "I" and "Mine" in relation to the body, the organs of perception and the like, that are An-ātman, (*i.e.*, have no bearing on the Ātman), this false attribution should, (by all means), be eradicated by the knower, through fixity in the Brahman. He should give up the deluded notion about the Ātman, (that has taken deep root in his mind), in its relation to everything other than the Ātman, after knowing his own innermost Ātman, the witness of his intellect and its functions, and (ever) revolving (in his mind) the one conception, "I am (the Brahman)". Giving up following in the wake of the world, giving up yielding to the dictates of the body, giving up blindly conforming to the requirements of the Sāstra-s, do thou remove the erroneous attribution relating to the Brahman, (of qualities that are of the world of changing phenomena, and become a Jīvan-mukta or a Videha-mukta). (1-3)

MEDITATING ON THE MERE ĀTMAN, AFTER THE DENIAL OF THE AN-ĀTMAN

(Should the Yogin think, that the mind, which is the root-cause of wrong attributions relating to the Ātman, still persists), by always taking his firm stand on his own Ātman, after knowing the all-pervasive character of the Ātman, through clever reasoning, the Vedic

Text, and self-experience, the mind of the Yogin is dissolved. Do thou reflect on the Ātman within thyself, affording by no means scope for sleep, world-gossip, sound and other sensual attractions, and self-obliviousness (to get the better of thee). Leaving off, even at a distance, thy body, full of impure matter and flesh and generated out of the excretions of thy mother and thy father, even as thou wouldst a Caṇḍāla, thyself turned into the Brahman, do thou become one. Having dissolved thy Ātman in the Paramātman (the Brahman), even as the ether of the pot (stands dissolved) in the vast expanse of ether, (when the pot is broken), do thou always assume silence, reduced to the indivisible (state of the Brahman). O Sage! Having thyself become the abode of the self-effulgent (Brahman), through thy Ātman, let the macrocosm as well as the microcosm be abandoned (by thee), as if they were verily pots of filth. Having transposed the "I-" conception attached to the body (erroneously by thee) to the ever-blissful Ātman of consciousness and even given up the perception of the Brahman, do thou become (the Brahman) alone always. In which (Brahman) the manifestation of this phenomenal world (would be as unreal, as a city reflected on) the inner side of the mirror, with the knowledge of the form, "That Brahman am I", do thou become, O sinless one! a blessed person, who has discharged his duties. (Should the notion, "I am the body" still veil the Yogin, then by chanting the Mantra of self-abnegation) he resumes his own form, (attains the form of the Brahman once again), released from

the clutches of the (Chāyā)-graha of Ahaṃ-kāra, flawless like the moon (just released from the eclipse), full, ever-blissful and self-luminous. (4-11)

MEANS TO BE EMPLOYED FOR THE OBLITERATION OF PAST IMPRESSIONS

From the destruction of actions, there is brought about the destruction of thought. Therefrom is brought about the destruction of Vāsanā-s (previous impressions). The obliteration of previous impressions is itself Liberation. That is known as Jīvan-mukti. When the ideation of the state of existence (of the Brahman alone) gets confirmed, looking upon everything, everywhere and by all means, as the Brahman alone, one attains the dissolution of previous impressions. (12,13)

RULE RELATING TO ERADICATION OF ERROR, IN MEDITATING ON THE BRAHMAN

While engaged in the meditation of the Brahman, swerving therefrom, (by leaving off in the middle), should not at all be made at any stage. Expositors of the (Brahma-) vidyā say, that swerving, while practising the Vidyā, is death. Even as the moss, (floating over a pond), though dragged, does not desist even for a short while from covering it once again, even so, Māyā, (Illusion), envelops (the mind) of a man with his face turned away, even if he should be a wise man, (if he should

swerve in the course of his practice of the Vidyā). He who attains Kaivalya (aloneness), while yet living, (the very moment that knowledge of the non-differentiated Brahman alone dawns on him), (being reduced to such a remarkable state of rarity, as not to be aware of his embodied state), verily becomes liberated in a disembodied state. (Hence), O sinless one ! reaching the state of Samādhi, (ecstatic trance), through meditation (on the Brahman), (with a view to attain non-differentiated knowledge, after uprooting the misconceptions relating to the world, the body and the like, which are apart from the Brahman), do thou become possessed of misconceptionless knowledge. (14-16)

LIMIT TO THE PRACTICE OF SAMĀDHI

When, through (the practice of) Nir-vikalpa-samādhi, (misconceptionless trance), there is sight of the non-dual Ātman (the Brahman), then there is the utter dissolution of the knots (doubts) of the heart (relating to the Brahman). (17)

HAVING A SIGHT OF THE KEVALA-BRAHMAN, THROUGH INVESTIGATION INTO THE FALSE NATURE OF ALL UPĀDHI-S

Herein (in the non-dual Ātman), confirming the Ātman-hood and giving it up in the ego and the others, (the knower of the Brahman) should stand altogether indifferent towards them (the latter), as in the case of

the pot, cloth and the like. Forms and properties, from Brahman down to a clump of grass, are absolutely false. Therefore, one should see his own full Ātman, standing as the one Ātman. (He is) himself Brahman, himself Viṣṇu, himself Indra, himself Ś'iva, and himself all this Universe; there is nought else apart from the Ātman. All things attributed falsely to one's own Ātman, which are mere phantoms, being eradicated, one's own Ātman alone (remains) as the Para (transcendent) Brahman, the full, the peerless, and the actionless. (18-21)

EXPOSITION RELATING TO THE IMPOSSIBILITY OF THE DUAL STATE (OF THE BRAHMAN)

This misconception known as the Universe is verily a fabrication of what is non-existent. In the one reality, which is changeless, aspectless and non-differentiated, where (is verily scope) for differentiation? In the Ātman of consciousness, which is devoid of states, such as of the seer, seeing and the seen, which is non-ailing, which is intensely full, as the ocean at the time of the Deluge, wherein the darkness (of ignorance, which is the cause of delusion), gets dissolved, as in the radiance (of the Sun), in the non-dual transcendent truth, that is non-differentiated, where (is the scope) for differentiation? In the transcendent truth, which is the absolute One, how can the disintegrating principle dwell? By whom has differentiation been seen, in the absolutely blissful sleep? (22-25)

RULE RELATING TO THE FIXING OF THE MIND IN THE ABSTRACT CONTEMPLATION OF THE ĀTMAN

This misconception (about the dual nature of the Ātman) has for its root-cause the mind and will not at all arise, if the mind ceases to function. Hence, fix the mind in deep contemplation of the form of the innermost transcendent Ātman, (the Para-brahman). Coming to know the Ātman of indivisible Bliss, out of the real form of thine own Ātman, do thou swallow the essence of Bliss (of the Ātman), within and without, for ever, in thy Ātman.

THE INTER-RELATIONSHIP, AS CAUSE AND EFFECT, AMONG DETACHMENT, WISDOM, NON-CONCERN, AND REPOSE

The fruit of detachment is wisdom. The fruit of wisdom is non-concern. Peaceful repose emanates from the realization of the Bliss of the Ātman. This alone is the fruit of Non-concern. Should the consequences detailed above be not brought about, the antecedents, corresponding thereto, become fruitless. Abstinence from worldly affairs causes supreme contentment, (which again leads to) the Bliss of the Ātman, which bears no analogy. (28, 29)

DESCRIPTION OF ŚRAVAṆA, MANANA, NIDIDHYĀSANA AND SAMĀDHI

The Supreme Being, wherefrom the phenomenal world takes its origin, who is subject to the limitation

of Māyā, who has the characteristics of omniscience and the like, who is brindled with mystery, who is of the character of Truth, (knowledge, endlessness, etc.), has as his denotation the term "That." He, who manifests himself as the prop of the thought and the word indicated by "I," he is denoted by the term "Thou," when consciousness is differentiated by the inner sense (in relation to the second person). Only after giving up Māyā (Illusion) and A-vidyā (Ignorance), the limitations operating on the Paramātmān and the Jivātman, will the transcendent Brahman, which is the indivisible Existence, Consciousness and Bliss, be seen (by the Yogin). The close investigation, in this manner, into the meaning of the Mahā-vākya-s (Scriptural Texts), will be (what is known as) Śravaṇa (study). The investigation into the suitability (thereof), through one's own ingenuity, is what is known as Manana (reflection). The undivided attention of the mind directed towards the clear understanding of the import, free from all doubt, as a result of the two processes (Śravaṇa and Manana): this is verily known as Nididhyāsana, (profound and repeated meditation). When the mind, after gradually giving up (all thought of) the meditator and the act of meditation, becomes solely bent on attaining what is meditated upon, (motionless) like the flame of a lamp placed in a windless place, that is known as Samādhi (absorption). The functionings of the mind, directed towards the Ātman (that is meditated upon), even though not cognized (by it) at the time, are, when the practioner is roused (from the practice of Samādhi),

thrown up (into the plane of his consciousness) and inferred through memory. (30-36)

THE DESCRIPTION OF SAMĀDHI AS THE DHARMA-MEGHA

By (the practice of) this (Samādhī), the crores of Karma-s, accumulated through the beginningless cycle of births in this world, meet with dissolution and pure Dharma increasingly thrives. The most exalted knowers of Yoga call this Samādhī, the Dharma-megha, for the reason that it rains, in thousands, showers of the nectar of Dharma. (37, 38)

THE NON-VICARIOUS ACCOMPLISHMENT OF THE KNOWLEDGE OF THE ĀTMAN, THROUGH SAMĀDHI

When the hosts of Vāsanā-s (previous impressions) have been completely dissolved through this (Samādhī) and the accumulated Karma-s, known as Puṇya (virtuous) and Pāpa (sinful), uprooted root and branch, what secret lay hidden in the Vedic Text before, manifests (itself) as Sat, (existence), rid of all obscurity, and the direct knowledge (of the Ātman) is generated, as of the fruit of the myrobalan placed on the palm of the hand. (39, 40)

THE LIMIT OF DETACHMENT, SUPERIOR WISDOM AND NON-CONCERN

The non-rising of mental impressions, at the sight of objects of enjoyment, is the limit of detachment.

The cessation of the rising of self-conceit is the extreme limit of superior wisdom, while the limit of non-concern is the non-recurrence of mental functioning, (once it is) dissolved. (41, 42)

DESCRIPTION OF THE STHITA-PRAJÑĀ, THE MAN OF STABLE INTELLECT

That ascetic becomes a Sthita-prajñā, (one of stable intellect), who, with his Ātman dissolved in the Brahman alone, (with his mind) undergoing no change and with no (more) actions (obligations) to discharge, attains perpetual Bliss. The state of (remaining as) consciousness alone, immersed in the identity of the purified Brahman, (denoted by the term "That") and the Ātman, (denoted by the term "Thou") and rid of all misconceptions, is what is known as Prajñā (stable Intellect). (42-44)

DESCRIPTION OF A JĪVAN-MUKTA

He, in whom there is always that (Prajñā), is known as a Jīvan-mukta. The "I-conception" in the body and the senses and the "This-conception" in everything else, in whomsoever these (conceptions) do not arise under any circumstances, he is known as a Jīvan-mukta. He is known as a Jīvan-mukta, who does not, by any means, know any difference, through his Prajñā, between the innermost Ātman and the Brahman (on the one hand), and the Brahman and the

phenomenal world on the other. He is known as a Jīvan-mukta, in whom there will be an equipoised mind, whether he is being adored by the virtuous or tormented by the wicked. To him, who has attained the knowledge of the truth of the Brahman, there is no more cycle of births and deaths, as before. Should there be such, he is verily one who has his face turned outwards, not having understood the real state of the Brahman.

(44-48)

ENDURANCE OF THE PRĀRABDHA, DESTRUCTION OF
THE SAṂCITA AND RELATION WITH THE ĀGĀMIN,
FOR THE JĪVAN-MUKTA

As long as the experience of pleasure and the like persists, so long there is what is known as Prārabdha- (karma, that has been commenced). The in-coming of fruit has action as its antecedent. Nowhere does actionlessness (bear fruit). The accumulated (Karma), accrued through crores of Kalpa-s, attains dissolution through the superior knowledge (leading to the conception), "I (am) the Brahman," even as action in a dream (does), on waking. Having known the Ātman, which, even as ether, is devoid of attachment and indifferent, the ascetic is at no time affected by future actions to the slightest extent. The ether occupied by the pot is not (merely on that account) affected by the smell of the liquor (contained therein). Even so, the Ātman is not at all affected by the properties of what it is wrongly associated with.

(49-52)

EXPOSITION OF THE PROS AND CONS ABOUT THE ENDURANCE OF THE PRĀRABDHA-KARMA

(Action) commenced prior to the dawning of the knowledge (of the non-differentiated Ātman), does not perish merely because of such knowledge, without bestowing its own fruit, even as an arrow discharged in the direction of its target. The arrow discharged at what was considered to be a tiger does not stop still, should what was aimed at prove to be a cow, but verily pierces through the target easily and with great speed. He who seeks (shelter in) the Ātman with the firm conviction. "I am the Ātman devoid of dotage, I am the Ātman devoid of death," for him who is firmly convinced of such Ātman, where is (scope for) the thought of Prārabdha (-karma)? When one takes his stand on the conviction that his body is his Ātman, then will Prārabdha prevail. The conception of the body as the Ātman, is not desirable. Hence, let Prārabdha be given up. This very attribution of Prārabdha to the body would prove to be a delusion. Whence can truth be derived out of false attribution? How can there be the coming into existence of what does not exist? How can there be the destruction of what is unborn? How can there be the commencement of what does not exist? Could the dissolution, root and branch, of the results of ignorance be brought about, through the knowledge (of the non-differentiated Brahman), how can this body, then, remain?" It is with a view to satisfy the dull-witted who harbour the aforesaid

doubt, that the Holy-writ talks of Prārabdha, in an external sense, and verily not to induce belief in the wise, about the existence of the body and the like. (53-60)

THE REAL FORM OF THE BRAHMAN DEVOID OF THE THREE KARMA-S

That which is full, which has neither beginning nor end, which is incomprehensible, which is changeless, which is palpable Existence, which is palpable Sentience, which is eternal, which is palpable Bliss, which is imperishable, which is the inner-most one essence, which is full, which is endless, which is facing in all directions, which cannot be abandoned, which cannot be taken, which has no substratum, which cannot be resorted to, which has no attributes, which is actionless, which is subtle, which is devoid of misconception, which is devoid of attachment, whose form is incapable of demonstration, that which transcends the range of the mind and speech, which is rich in its being, which is self-evident, pure, awakened and beyond comparison, that which is one only, without a counterpart, that surely is the Brahman. There is no scope whatever for the many here. (61-64)

EXPOSITION OF THE REALIZATION OF THE ĀTMAN TO THE GURU

Having, through self-realization, known his own individual Ātman as indivisible, and attained the firm

conviction, "I am the Brahman," of the characteristics described above, the accomplished adept, after remaining with intense delight in the Ātman, with the Ātman, in changeless trance, (and rising therefrom, narrated with his Guru's leave, his realization of the Ātman, to his Guru, in the presence of his co-disciples, as follows :) "Whither has this phenomenal world gone? By whom has it been carried away? Wherein has it met with its dissolution? This was seen by me only just now! Has it ceased to exist? What a great marvel? In the vast ocean of the Brahman, brimming with the nectar of indivisible Bliss, what is fit to be given up? What is fit to be taken? What else is there in it which is unusual? I do not see, nor hear, nor know anything here. I remain possessed of the character of the Ātman, through my own Ātman of the form of eternal bliss; I am devoid of attachment, I am devoid of the body; I am devoid of the symbol of sex; I am Hari; I am extremely tranquillized; I am the endless one; I am full; I am of ancient standing; I am the action-less; I am devoid of enjoyment; I am changeless and imperishable; I am of the form of pure wisdom; I am all alone; I am the Sadā-sīva (the ever-auspicious one.) (65-70)

THE ORDER IN WHICH THE VIDYĀ WAS TRADITIONALLY HANDED DOWN

(Sadā-sīva) gave this Vidyā unto (Nārāyaṇa), him from whom darkness has been dispelled. He of the

dispelled darkness, gave it unto Brahman. Brahman gave it unto Ghorāṅgiras. Ghorāṅgiras gave it unto Raikva. Raikva gave it unto Paras'u-rāma. Paras'u-rāma gave it unto all beings: Thus—This is the precept of the Veda. This is the precept of the Veda. —Thus the Upaniṣad.

THE ANNA-PŪRNOPANIṢAD

[This Upaniṣad, which is the Seventieth of the 108 Upaniṣad-s and forms part of the Atharva-veda, calls into requisition the conclusions arrived at by all the systems of Vedānta, with a view to giving an exposition of the real nature of the Brahman.]

CHAPTER I

SEEKING AFTER THE KNOWLEDGE OF THE BRAHMA-VIDYĀ AND THE MEANS OF ACQUIRING IT

The great Yogin and Sage, Nidāgha by name, after prostrating himself before Ṛbhu, the exalted knower of the Brahman, like a staff (laid) flat on the ground, and again rising up, asked him with eagerness thus: "Pray relate unto me the truth about the Ātman. By adopting what mode of prayer, O Brāhmaṇa! hast thou attained (the stage) such as this? Pray relate unto me that great lore, which is capable of bestowing the exalted state of Liberation."

(1-3)

THE DAWNING OF THE KNOWLEDGE OF THE
BRAHMAN THROUGH THE PRACTICE OF THE
ANNA-PŪRṆĀ-MANTRA

“Thou art blessed, O Nidāgha ! with a significant name, (having burnt away all sin in the diluvian fire of the quest of the Brahman). Listen unto that ancient Mantra, through the knowledge of which alone, thou wouldst become a Jīvan-mukta. Standing in the middle of the Sṛṅgāṭa, (the Praṇava), depending on the Bindu, the Nāda, and the Kalā, (“Ai” standing in the middle of the Sṛṅgāṭa, conjoint with the Bindu (.), the Nāda (~) and the Kalā), yeilds the Vāg-bhava-bīja, (“Aim”); the ever-blissful, the propless, (the Viyad-bīja and the Agni-bīja, “Hr”, with “Ī”, together with the Bindu (.) and the Nāda (~), yield “Hriṃ”); the far-famed with bright locks of hair, (suggesting “S” with “Au” and the Visarga, yielding “Sauḥ”), the goddess of the Universe (the power presiding over the Bhuvanesvarī-bīja, indicated above); the great goddess of wealth, (indicating “Sṛiṃ,” the Sṛi-bīja); the god of Love (indicating “Kliṃ,” the Kāma-bīja); the Tāra (indicating the Praṇava, “Om”); salutation (indicating the form “Namaḥ”); similarly (the words) “Bhagavatī and “Anna-pūrṇā,” (in the vocative case); thereafter (the words) “my heart’s desire” and (the words) “give food, Svāhā,” (last of all). This is what is known as the essence of all Mantra-s, containing twenty-seven letters and served by hosts of Yoginī-s: “Aim, Hriṃ, Sauḥ, Sṛiṃ,

Klīm, Om, namo bhagavaty anna-pūrṇe mamābhila-
 ṣitam annaṃ dehi svāhā.” Thus have I been in-
 structed by my father. Following the austerities
 relating thereto and the line of conduct prescribed
 for my stage in life, I daily made the practice of
 the Mantra. When several days passed away, there
 appeared in front of me the goddess Anna-pūrṇā, with
 eyes stretching (as far as the ears) and her lotus-
 like face beaming with a smile. On seeing her, pros-
 trating like a staff on the floor before her, (I) stood
 with my hands clasped in worship. On being spoken
 to by Viśālākṣī, thus: “O child! thou art blessed.
 Choose thy boon without tarrying long,” O best
 among sages! the following reply was made by me :
 “O Pārvatī! may the truth of the Ātman dawn upon
 my mind!” Whereupon, saying unto me “So be it”,
 she vanished from view, at that very spot. Then,
 (through her grace), knowledge originated in me, from
 seeing the wonders of the world. (3-12)

THE REMOVAL OF THE FIVE KINDS OF DELUSION

Delusion shows itself to be of five kinds. That
 alone is related here. The first kind of delusion is,
 that the Jiva and the Īsvara are different (from each
 other) in form. The responsibility for Karma (action),
 attributed as really belonging to the Ātman, is (delu-
 sion) of the second kind. The Jiva, sheathed in the
 three bodies (gross, subtle and causal), being con-
 sidered as full of attachment, is (delusion) of the third

kind. The liability to change, of the prime cause of the phenomenal world, is the fourth. The reality of the existence of the world, as differentiated from its prime cause, is the fifth (kind of) delusion. The removal of the five kinds of delusion also flashes on the mind, (when practising the Mantra). The delusion relating to the difference (between the Jīva and the Īśvara) is removed by looking at an object and its reflected image, (in a reflecting medium). The delusion relating to the responsibility for Karma (action) will be removed by looking at redness, refracted through a crystal. The delusion relating to (the Jīva's being full of) attachment is removed by looking at the ether of the pot and the ether of the monastery. The delusion about the world being different from its prime cause, is removed by looking at a rope-snake. The delusion, relating to the liability to change, (of the prime cause of the phenomenal world), is removed by looking at an ornament made of gold. From that time onward, (when the goddess vanished from sight,) my mind, of its own accord, has assumed the aspect of the Brahman, O Nidāgha ! Do thou also attain the knowledge of the truth in this manner." (Thus quoth Ṛbhu). (13-16)

MEDITATION ON THE REAL FORM OF THE ĀTMAN

After prostrating himself, Nidāgha asked Ṛbhu eagerly thus: "Pray relate unto me, O Lord ! who am full of sincerity, the Brahma-vidyā, which is excelled by no other (lore)." Pleased with him, Ṛbhu

replied unto him thus: "So be it. I shall relate unto thee the Brahma-vidyā. Do thou, O sinless one! become (the Brahman), the great doer (of the aspect of the four-faced Brahman, engaged in the work of creation), the great enjoyer (of the aspect of Viṣṇu, the sovereign-lord engaged in holding sway over all the worlds), and the great renouncer (of the aspect of Rudra, engaged in the act of renouncing all things apart from himself), (but in reality remaining in the form of the Brahman alone, without a counterpart, devoid of doing, enjoying and renouncing). By means of meditating on the real form of the Ātman, in this manner, do thou become blissful: "I am the Brahman, which is ever ascendant, which is flawless, the most ancient and the endless in form; verily there is not the comprehension of the slightest part of anything else therein."—Remain in this attitude alone, having attained the state of non-attachment and with all thy mental functions, faultless and tranquillized, do thou attain Nirvāṇa, (Liberation). Whatever of this (phenomenal world) is seen, know that it is Māyā (non-existent), (and that, which transcends that, is the Brahman). Even as (there is) the city of the Gandharva-s (castle-in-the-air), even as (there is) water in a desert, verily what is not at all perceived by the senses, that alone stands as something (real). O Sage! do thou become full of what lies beyond the mind and the six senses, (the five senses taken individually and in their totality). The indestructible ether of consciousness, which (pervades and hence) characterizes all

things, which is indivisible and which is devoid of imperfection, is, like the Universe, a complete whole. Do thou conceive of that, in the attitude—"I am that."
(17-22)

PERCEPTION OF EXISTENCE AS A GENERIC FUNCTION (OF THE ĀTMAN)

When the mind is dissolved, through the intense conception of its non-existence, then is established its remaining in the generic state of existence alone, by the real form of the Ātman, which likewise remains in the generic state of sentience. When (the inner) sentience, bereft of the intelligence-part of its composition, is dissolved in the Ātman, then surely there remains the generic state of existence (of the Ātman) alone, intensely non-differentiated and pellucid, and almost resembling non-existence. This exalted perception, known as the Turyātīta-state, is a common feature of both Jīvan-mukti and Videha-mukti. O 'sinless one! as a result of this (exalted perception), only in the case of the practitioner possessed of the knowledge of the Brahman, both when he has risen out of his trance and when he continues to remain in that state, does a radiant facial expression, very attractive in its simplicity and indicative of bliss, which is yet not bliss, (which alone is the bliss of the Brahman), show itself. This does not, however, apply to the case of a man ignorant of the Brahman. The practitioner in a state of delusion, brought about by the complete cessation of long-past mental functioning

(relating to things other than the Brahman), attains the virtuous state of existence in the same manner, only through the exquisitely supreme knowledge (of that Brahman and, simultaneously with the dawning of such knowledge, becomes the Brahman alone). (23-27)

SAMĀDHI, THE MEANS TO ATTAIN THE KNOWLEDGE OF THE TRUE EXISTENCE

(Before this virtuous state of existence is attained by him), there arises in the heart of the practitioner, who looks upon this aggregation of the (three) Guṇa-s (of Māyā, *viz.*, rhythm, mobility and inertia), in the light of the An-ātman, (as having an illusory existence, such as of the horn of a hare), a perception of harmony, through the coolness of sentience (of the aspect of the Brahman), (which counteracts the warmth of the embrace, by his mind, of the belief in the existence of things apart from the Ātman). This perception of harmony is what is known as Samādhi. That alone is what is known as the confirmed mental meditation of a type devoid of Vāsanā, (previous impressions). That alone is the state of remaining as the Brahman alone. Again, that alone is ever the quiescence resulting from the final cessation of all worldly illusions and attachments. (The mind turned inwards), aiming at the highest state, (devoid of impressions), is what is said to be of attenuated impressions. The mind devoid of impressions is (the mind), which, through the absence of impressions (relating to the existence or non-existence

of things apart from the Ātman), attains the state of actionlessness. The conception of the mind as the active agent, is what is known as the state of palpable (mental) impressions. Hence, one should attenuate mental impressions, which give rise to misery of all kinds. Giving up the misconception resulting from looking upon everything (apart from the Ātman) as the Ātman, by remaining always with the face turned inwards, everything (other than the Ātman) attains the state of ether, (becomes void). Even as folk gathered at a fair, even though they move about (from place to place), are as much as not present, to a knower of the Brahman, because of his non-attachment, even a village is like a wood. He, who has his face turned inwards, while sleeping and waking, looks upon a city, country-side or village, as a forest, during his wanderings and study. When coolness of the interior has been attained (by the knower of the Brahman), the world becomes cool (and is looked upon as the Brahman alone). In the case of those, whose interior is consumed by strong desire, the world is full of a raging forest-fire, (and) is looked upon as the real existence and not the Brahman). What stands in the interior of all living creatures, that alone stands outside (as well). He, who is intent on the Ātman inside, performs actions through his organs of action and is not affected by joy and sorrow, he is said to be a man of intense devotion. He, who looks upon all beings as his own self, and other's wealth as a clod of earth, out of his inborn nature and not induced by fear, he alone sees. Such a one

does not get tainted, whether death comes to him now alone, or at the end of several Kalpa-s (aeons), or not at all, even as gold buried in clay. (28-39)

ACCOMPLISHMENT OF SAMĀDHI, THROUGH INVESTIGATION

“Who am I? How is this (phenomenal world brought into existence?) What is it? How (did) death and birth (come into being)?” In this manner, do thou make investigation, at least at intervals. By doing so, thou wilt derive the great fruit thereof. When, through investigation by thee, possessed of moral excellence, the real nature of the Ātman has been thoroughly understood, (thy) mind, giving up its real form, (made up of volition and the like), attains quiescence, devoid of its feverish functioning. This mind of thine, when freed from its feverish activity, does not plunge into the affairs of the phenomenal world, O Brāhmaṇa! even as an elephant would not, into the hollow left by the hoofs of a cow; while the niggardly mind, (not broadened through investigation), O Brāhmaṇa! will verily get drowned in such a hollow, just like a mosquito revelling in the stagnant water of the hollow of the hoofs of a cow, wherefrom it had its origin. To what extent, O best of Sages! everything (apart from the Brahman) is renounced (by the mind), of its own accord, to that extent, the transcendent percept (manifest as the supreme sentience), the Paramātmā alone remains. As long as everything (else)

is not given up, so long, the Ātman is not attained. In the renunciation of all things, (one after another), what yet remains (finally), is said to be the Ātman. Hence, for the perception of the Ātman, one should renounce all (else). After leaving off everything at a distance, do thou be composed of what remains thereafter. All visible things whatever, which appear to go into the composition of the world, are, after all, only of the nature of the throbbing of pure sentience. There is nothing whatever (other than that pure sentience), which is eternal. That transcendent pure sentience, which is intensely devoted (to the Ātman), which is ever contented and which faithfully reflects the truth (of the Brahman), O Brāhmaṇa ! that is termed Samādhi, by the wise. That state (of the mind), devoid of agitation, devoid of individuality, which does not indulge in the pairs of opposites, and which is more constant than Mount Meru, is signified by the term Samādhi. That which is confirmed, which is devoid of boons to be sought, which has nothing to be given up and nothing to be grasped, that full tenour of the mind, O Brāhmaṇa ! is signified by the term Samādhi. That Turya-vision, which is merely the creation of the manifestation-part of pure sentience got confirmed, is attained by the high-souled, most exalted knowers of the Veda. That (tenour of the mind), not far removed from the Brahman, in point of resemblance, and remaining at the core of all mental functions, when the mind and its individuality have attained their dissolution, forms the distinctive mark of one who is asleep,

(as, during sleep, there is complete cessation of all subjective and objective functions). That exquisitely blissful outward manifestation of the Paramesvara, which arises only through the mind, that condition is attained, of its own accord, (by the sage, who holds fast in his course, after cutting off the mind from its functions). Thereafter is accomplished the obliteration of impressions left by the enjoyment of worldly pleasures. Thereafter is the exquisitely clear manifestation of the auspicious (Brahman). Thereafter, in virtue of the similarity obtaining (between the seer and the seen), is the attainment, by the mind, of the consummation of the form of the Ātman, which is incapable of being conceived even by the high-souled. When the mind has been confirmed in its consummation (in the Ātman), and its functioning externally (in the phenomenal world) has completely abated, the Ātman, presiding over the animate and inanimate orders of creation, the resplendent of the resplendent is realized, of its own accord, as the eternal and immutable truth of the Ātman. The non-attached mind is non-dynamic. When it is absorbed in contemplation, its dynamic character is hardly discernible. The mind, attached (to worldly objects of pleasure), finds itself in a state of bondage, even though it may be absorbed in long penance. When completely rid of internal attachment, the Jiva attains the harmonious state (of the Brahman). By merely making a show of doing or not doing a thing, no doer has ever enjoyed the fruit appropriate for such action. [A spurious sage making a pretence

of meditation cannot reap the fruit of meditation of the genuine type. Nor would one reap the reward for worldly-mindedness by passing for a man of the world, if he should all the while be meditating on the truth of the Ātman. Hence ostentation seldom pays]. (40-57)

CHAPTER II

DESCRIPTION OF ATTACHMENT WHICH IS THE CAUSE OF BONDAGE

Nidāgha: "As resembling what, has attachment been described? What (contributes) to the bondage of embodied beings? What contributes verily to liberation? How is this then remedied?" (Rbhu replied unto him thus:) "The idea that results from the abandonment entirely of the difference between the body and (the Ātman) embodied therein, the faith in the body alone (as the Ātman), (is what attachment has been described to resemble). Attachment is described as leading to bondage." (1, 2)

NON-ATTACHMENT THE MEANS TO LIBERATION

(Wherein one assumes the attitude), "All this is the Ātman; (of this), what shall I seek and what abandon?"—know that to be the state of non-attachment,

established in the frame of the Jivan-mukta. (The attitude,) "I do not exist, nor aught else, nor this, nor (aught) other than this. I am always the Brahman alone,"—that is said to be non-attachment. That renouncer (of all things around him), who delights not in the actionlessness (of the Parama-haṃsa), nor clings to actions of any kind (prescribed for his stage in life), who is thoroughly equipoised, he is said to be of the non-attached state. That renouncer (of all things around him), who is proficient in the giving up of all daily austerities and their fruits, through his mind alone, and not through his deeds, he is said to be of the non-attached state. (3-6)

THE ATTAINMENT OF DEVOTION TO THE ĀTMAN THROUGH THE AVOIDANCE OF MENTAL RESOLVE

The various kinds of actions blooming out of mental resolve, are remedied through abstinence from such resolve, and thereby earn final beatitude (as their fruit). Not attached to actions relating to this world, nor to cares and anxieties, nor to objects of sensual pleasure, nor to actions of the form of proceeding onwards and receding backwards, nor to the computation of time, should the mind seek final repose in sentience alone. Through partaking slightly of the nature of perception, yet devoid of all interest in things mundane, it establishes itself, steeped in the essence of the Ātman. Whether the Jīva is devoted to worldly transactions or not, even while doing or not doing (his daily

duties), he has his devotion turned towards his own Ātman. (7-10)

THE STATE OF SLEEPING-WHILE-YET-WAKING

Or else, giving up even that element of consciousness, the Jīva stands tranquillized and, with his palpable sentience reduced to quiescence, shines like a gem in the Ātman. That state of persons, with the mind obliterated, when the mind is devoid of cognitive powers, that abated comprehension, is what is known as sleeping-while-yet-waking, (as, during that state, the difference between the cognizer and the thing cognized does not flash on the mind). (11, 12)

JĪVAN-MUKTI, THE TURIYA-STATE

This state, O Nidāgha, bordering on sleep, attained through the preliminary practice of Yoga, when it gets ripened, is said to be the Turiya, by wise men experienced in the truth. (13)

VIDEHA-MUKTI, THE TURIYĀTĪTA-STATE

(The Yogin) having established himself in the imperishable state of the Turiya, characterized by the exclusive enjoyment of bliss, (and experienced Jīvan-mukti, which may be described as the state, akin to sleep, of the Turya, through constant meditation on the Brahman, in the attitude, "I am the Brahman"),

attains the higher state of bliss, unaffected by desires, (resembling the delight of the four-faced Brahman engaged in the work of creation). In this manner, after attaining the bliss unaffected by desire, as afore-said, and then the exquisite bliss (characterizing Viṣṇu and Rudra, in their work of sustenance of the world and its destruction at the time of the great deluge, respectively) in stages, thereafter having attained the bliss of reposing on the all-witness, by having community of interest with the Kalā, (the Cit, *i.e.*, sentience) and thereafter transcending even that, the Yogin, who attains the Turīyātīta-state, is known as the (Videha)-mukta, (liberated after disembodiment). With all the bonds resulting from birth and worldly existence sun-dered (by the knowledge of the non-differentiated Ātman, attained through the denial of all forms of non-sentient existence), with all mis-conceptions due to the darkness of ignorance completely eradicated, the high-souled (knower attains) the state of absolute existence, (known as) the Paramātmā, which is full of that exquisite essence (of sentience and bliss), (and remains as the Brahman alone), even as a piece of rock-salt, when placed in water, (remains as water alone, being indistinguishably dissolved in it). (14-16)

RULE REGARDING TO THE PERCEPTION OF THE INNER- MOST ĀTMAN AS IDENTICAL WITH THE BRAHMAN

That Truth, lying intermediate between (and hence betokening the identity of) the innermost sentience,

(which manifests the presence or absence of the thousands of changes in the outer and inner senses, due to their functioning or non-functioning), on the one hand, and the transcendent Ātman, (functioning as the Vis'va, the Virāj, the Oṭṭ and so on), which involves the realization of the Ātman (as the highest type of existence) and is, therefore, the highest degree of excellence to be attained, on the other hand, that is known as the Brahman. Bondage consists in getting mixed up with (and lost in) the phenomenal world, (as a result of looking upon it as the highest quest to be sought after), while Liberation is said to consist in giving it (the phenomenal world) up, (with the knowledge that it is non-existent). That sound realization (of the form, "I am the innermost Ātman, non-differentiated from the Brahman,") arises out of the harmonious union of the Dravya, (substances, such as a pot, a piece of cloth, etc., denoted by names and forms, and indicated by the term "Thou") with the Darśana, (knowledge derived from the innermost sentience, manifesting itself in quest of the visualization of the Brahman and indicated by the term, "That"). Shouldst thou take thy stand on such realization, thy mind shall attain that state of sleep (of the character of Nirvikalpa-samādhi, changeless trance) characterized by the absence of flashing from within and without. That alone constitutes the attainment of the Turya-state. Do thou fix thy gaze firmly on that. The Ātman is neither gross, nor infinitely small, nor directly seen, nor otherwise, neither sentient (like the Vis'va, the

Virāj, the Oṭṭ, etc.), nor non-sentient (like Māyā and her progeny), neither is it purely non-existent, nor is it of the character of existence, nor is it "1", nor something else, nor is it one alone, nor many. It is peerless and imperishable. [The aforesaid qualities abide in the Non-Ātman, which would vanish only through the perception of their falsity, established by the truth of the Ātman. That Ātman should be meditated upon as alone remaining]. For the reason that this (phenomenal world), which gives full scope to the mind and all the organs of perception and action (to function in myriads of ways) is the non-Ātman brought within the range of perception, that should be discarded by thee. (17-21)

DESCRIPTION OF LIBERATION

(That transcendent Brahman), wherefrom emanates the exquisite bliss, (which lies within the range of that Brahman alone) and which by far excels the bliss (of the innermost Ātman non-differentiated from the Brahman, brought about by the harmonious mingling of the percept (the Ātman) and the perceiving (mind), that (transcendent Brahman) does not resemble anything at all, (is not possessed of any distinguishing feature and is therefore absolute). Liberation is not (to be had) behind the etherial firmament, nor in the nether world, nor on this earth. The dissolution of the mind, on the eradication of all desires, is known as liberation. Should the thought, "May there be liberation for me," spring up inwardly, the mind will be

roused. In the (roused) mind given to furious thinking, the bond relating to objects of worldly existence is fastened tightly. The non-eradication of that (furious thinking), verily attains the state of worldly-mindedness, while its complete eradication is what is known as liberation. (22-25)

MATTERS RELATING TO A JĪVAN-MUKTA

Where is the scope for bondage or liberation in the Ātman, which lies beyond all, which is of all forms, and which is spread over all? (Hence), do thou meditate on the rootless (Ātman). He who is devoted to the Ātman, who has reached the end of his desire, who is full, who is of pure mind, and has attained that repose (in the Brahman), whereto there is naught superior, (intermediate, inferior or ultra-inferior), does not stand in need of anything in this world. He, who, devoid of all attachment (to things other than the Ātman), lives in (the Brahman) that is absolute existence, holding dominion over all, devoid of misconceptions, and of the character of pure sentience, he is known as a Jīvan-mukta. He does not stand in need of any future (Karma), nor depend on his present (Karma) for support, nor remember his past (Karma), but does all things (with a detached frame of mind). He has his mind always disengaged from the Jīva (absorbed in and solely devoted to appanages, such as wives and children). He conducts himself, as very much devoted to his devotees and behaves very much like a wicked

man in the company of the wicked ; he is like a child amidst children, like an old man amidst old men, like a man of fortitude amidst men of courage, like a youth amidst those of youthful conduct, and with a mind full of excessive sorrow amidst those overcome with sorrow. (He is a Jivan-mukta), who is possessed of a firm intellect ; whose bliss is in the ascendant ; who is acceptable to all (adapting himself to the idiosyncracies of others) ; who is known for his righteousness ; who has superior wisdom ; before whom the sweet (Brahman) has manifested itself ; who, on account of his daily practice in the knowledge of the Brahman, has vacated his mind of every thing but the Ātman. When, by the strength of practice, the throbbing of the vital airs has been attenuated to the point of extinction, and (the throbbing of) the mind (dependent thereon) meets with repose, there remains the state of Nirvāṇa, (remaining in the state of the Brahman alone without a counterpart, in bodiless aloneness,—Videha-kaivalya, as a result of the dissolution of the vital air and the mind and all the misconceptions generated by them), wherefrom recede words, which are capable of generating misconceptions alone. By the dissolution of the misconceptions of the Jiva, that state (of Videha-mukti) alone remains. (26-34)

PERFECT PERCEPTION, THE DEFINITION OF KAIVALYA

Wise men know that as perfect perception, wherein there is the abundance of the conviction, " Here, then,

is the Paramātmān, the Ātman that manifests itself without beginning and without end," [unlike the phenomenal world, which begins with the creation and ends with the Pralaya, (the great deluge), and is therefore the very negation of the Ātman]. When there arises the fullness of conviction, that all the phenomenal world is the Ātman alone, of such a nature is the perception of the Ātman, in its true state, in the three worlds. All is the Ātman alone. What are the two seen (during waking and sleeping) ? These two, existence (of the phenomenal world) and non-existence (of the same), (seen respectively during waking and sleeping)—whither are they gone ? Whither are the ideas underlying bondage and liberation, (suggested by such existence and non-existence), gone ? This, the Brahman alone, blooms forth. All is one transcendent ether ; [The Brahman of sentience assumes the same form as ether, both of them having no counterparts]. While so, what is liberation and whose is the bondage ? All this is the Brahman, with an aspect increased beyond measure, resting as fully-grown on the vastest scale. Do thou, O Nidāgha ! through thy Ātman, become that Ātman (the Brahman), at a long distance from whom dual existence has completely set. There is not even the slightest difference (in substance) between a piece of wood, stone or cloth, (except in name and form), if closely looked into. (While so), wherefore art thou prone to reflection ? [This delusion relating to existence of things apart from the Ātman and their apparent divergence from it, is entirely due to non-reflection.

On closer investigation such divergence ceases to exist]. That which is the tranquillized form of things (of the phenomenal world, such as a piece of wood, stone, cloth and the like), as also of the Ātman, both at the beginning and at the end, that which is imperishable, do thou become full of that (Brahman), always. The Ātman alone throbs through the various Ātman-s, (from the Vis'va-vis'va and ending with the A-vikalpānujñāikarasa), with minds filled with the delusions arising out of the difference between the dual and non-dual existence (of things apart from the Ātman) and those relating to the existence or non-existence of dotage, death and the like, even as the ocean throbs with its billows. Which desire for the enjoyment of wordly pleasure is strong enough to affect adversely one, who stands ever embracing, with his inner sense, the pure Ātman, which is the hatchet to cut through the sappy Karañja-tree of adversity and is the seat of exquisite bliss? Enjoyment (of sensual pleasures) and other adversaries, do not cleave through the mind of anyone, even to the slightest extent, should he have made investigation on a large scale (into the truth of the Ātman), even as gentle breezes blowing over a mountain cannot cleave through it. "There is diversity in things grasped (by the mind), in various ways; yet, such diversity is not really there, even as there is (no diversity) in the waters of various ponds."—A person filled with this one conviction, who has comprehended aright its correct import, (through the study of the Veda and the grace of the Guru, that there is really no diversity), is said to be

liberated (to attain Kaivalya simultaneously with such knowledge)—Thus. (35-44)

CHAPTER III

SEEKING AFTER THE KNOWLEDGE OF THE REAL FORM OF VIDEHA-MUKTI

What is the form assumed by Videha-mukti? Which great sage is possessed of that? By having recourse to which Yoga, did he attain that transcendent state? (1)

THE MANNER OF CONTROL TO BE EXERCISED BY A JIVAN-MUKTA OVER THE SENSES AND THE MIND

The great sage of the name of Māṇḍavya, abiding on the golden plateau of the auspicious Mount Meru, having received (initiation regarding) the truth from Sage Kauṇḍinya, has become a Jīvan-mukta. That most exalted knower of the Brahman, the great sage, having attained the stage of a Jīvan-mukta, once upon a time, thought of withdrawing his inner senses. Assuming the Padmāsana posture, with his eyes half-open and gradually abandoning all contact, external as well as internal, with his uncontaminated mind, he set about thereafter to attain steadiness of mind, (by withdrawing

it from its functions). "Alas! this fickle mind of mine, though restrained, still makes itself distinctly manifest. From a piece of cloth it moves on to a pot and from a pot to a bounding cart. The mind freely moves among objects of sensual enjoyment, even as a monkey among trees. Along with the mind, there are the five doors, such as the eyes and the like, called the organs of perception. I have had enough to do with them. I helplessly look on what are known as the mind and the senses. Ah me! O ye groups of senses! Do ye give up gradually this furor of yours. I am the mighty overlord, the Cid-ātman, (the Ātman presiding over the sentient principle), standing as the All-witness." (2-8)

REMAINING IN THE TURYA-STATE

By that high-souled knower of many things, (Māṇḍavya), were thoroughly understood (the secrets relating to) the eye and other (senses along with the mind). (Said he unto himself :) "I am very much depressed (by being engrossed in my relations with the phenomenal world around me). I am at ease, (my delusion relating to the existence or non-existence of the world having already vanished). I am luckily relieved of the fever (of anxiety caused by my ignorance). I stand in my Ātman alone, in that stage, wherein it is of the form of the Turya, night and day." The continuous tenour of his vital energy gradually grew calmer and calmer in the interior (of his body), (as he came to

realize, that, apart from the Brahman, the cluster of his inner and outer senses, along with his vital energy, were non-existent), even as a blaze of fire, shooting forth a cluster of tongues of flame, gets becalmed in the burnt fuel (live coals). "Very much like the setting (of a heavenly body) that has had its rise, and the rising (of the same) that has set, balanced in my course and manifesting the essence of stability (by remaining functionless, though possessed of the body and the senses), I stand, having attained the transparency of the Ātman. Remaining in a state of sleep, though awakened, and, in a waking state, though asleep, I stand in the interior of the body, having assumed the Turya-state, in a state of stagnation."—(So saying, Māṇḍavya remained in that attitude). Having given up all the states (induced in his body and the mind), external as well as internal, the gross and the subtler ones, occasioned by (contact with) the three worlds, and solely brought about by volitions, he, (Māṇḍavya), left off identifying himself with the senses (and the mind), (along with the melodious strains of the harp) and the thread of the long-drawn resonance (Nāda), characterizing the end of the Praṇava (Om-kāra), even as a fowl of the air would, his net (along with its strings). Thereafter, he gave up his body-consciousness, which was distinctly clear and had attained the form of a percept. Then, (Māṇḍavya), the best among the sages, attained the knowledge of a just-born babe, and gave up remaining in the stage of a (mere) reflection of the supreme sentience (of the Brahman), even as air

that has (given up) its quality of throbbing. Hence, attaining the state of absolute existence with sentience as a generic feature and assuming the sleeping state, he stood motionless as a mountain. (9-17)

REMAINING AS THE TURYA-TURYA

(The sage) in the sleeping state, having got confirmed therein, attained the form of the Turya (of the Turya state) and filled with ordinary bliss, though actually devoid of real bliss, he became turned into existence and non-existence. Then, he became (the Brahman), that lies beyond the range of speech (and thought), which is the Sūnya (void) of Sūnya-vādin-s (Nihilists), (those that hold that everything becomes ultimately reduced to nothing); which is the Brahman of the knowers of the Brahman; which is the flawless worldly wisdom (Vijñāna) alone of the expositors of the Vijñāna-doctrine, (the Bauddha-s); which is the Puruṣa (prime-energy) of those who hold the Sāṃkhya-view; which is the Īśvara-tattva of those who argue in favour of Yoga; which is the Śiva of those, who take their stand on the Saivāgama-s; which is the Kālātman of those, whose one argument is that the Kālātman alone is the eternal one; that, which is the final conclusion arrived by all the Śāstra-s; that which pervades all hearts; that, which is the all and the all-pervading entity; that, which is the Truth, wherein this (Māṇḍavya) stood; that, which has not been adequately described by word of mouth; that, which is non-throbbing,

(because of the majesty of its calmness) ; that, which imparts luminosity to all radiant bodies, such as the Sun ; that, which could be solely measured by self-realization ; that truth, wherein this (Māṇḍavya) stood ; that, which is the indivisible one and the diverse many ; that which is possessed of attachment and devoid of attachment ; that which is all and is not all ; that is the truth, wherein this Māṇḍavya stood. The originless, the immortal, the beginning-less, the very first one, the single, the flawless, the digitful, and the digitless, wherein the moment he stood, that very moment, (he became) the Īśvara, (attaining) the flawless state, even more than the state of the ethereal firmament—Thus.

(18-24)

CHAPTER IV

THE JĪVAN-MUKTA'S INDIFFERENCE TOWARDS THE ACQUISITION OF PSYCHIC POWERS

“ Is traversing the ethereal regions and the like the characteristic index of the Jīvan-mukta ? ” “ If that should be so, O best among sages ! none of that type has, so far, been among that class. By having recourse to the influence of wealth, mystic formulas, (appropriate) actions and (propitious) time, even an ignorant man, devoid of the knowledge of the Ātman, though he is not a liberated (Jīvan-mukta), verily attains, O Brāhmaṇa ! (psychic powers), such as traversing the ethereal regions and the like. This is verily not the-

goal sought to be attained by the knower of the Ātman. A knower of the Ātman has his aim fixed in the Ātman alone. He, who is thoroughly satisfied with the Ātman, in the Ātman, does not run after A-vidyā (ignorance). Wise men know, that whatever phenomena exist in the (phenomenal) world, they are made up of A-vidyā. How, then, can a Yogin, who has abandoned (all) ignorance, immerse himself therein (again)? That deluded fool or man of small intellect, who desires to acquire the clusters of psychic powers, gradually accomplishes his purpose, by having recourse to the kinds of Yoga, which are the means to be employed for the acquisition of such powers. Wealth, mystic formula, appropriate action, propitious time and stratagem, which are well adapted for the bestowal of psychic powers, do not by any means whatever serve as aids to the attainment of the Paramātmā. In whom there is the requisite desire (for psychic powers), alas! he succeeds in accomplishing the psychic power (of his choice). No such desire, in whatever direction, is generated in the man devoid of desires, who is full (in the knowledge of the Ātman). There will be the attainment of the Ātman, O sage! with the cessation of the cluster of all desires. How will that person, whose mind stands dissolved, how will he develop the desire for the clusters of psychic powers? Should the Sun be cool-beamed, should the disc of the Moon be hot-rayed, should the flame of fire project downwards, (even then), the Jīvan-mukta is not filled with wonder. While the Supreme Truth

is the abode of the Jivan-mukta, no curiosity is roused in him in the cluster of wonderful phenomena, as in the case of the rope-snake." (1-10)

THE DISSOLUTION OF THE MIND OF A JIVAN-MUKTA

"Those that have known what ought to be known, (by realizing the Brahman), who have quelled their passions, who are possessed of a prodigious intellect, the knots of whose heart, (doubts), have been sundered, are, all of them, not bound by any conventions and remain in the embodied state (of a Jivan-mukta). The mind of him, (that Jivan-mukta), who preserves his fortitude in prosperity as well as adversity, and whom (external phenomena) cannot disturb out of his equanimity, even as puffs of breath cannot, a huge mountain, they (wise men) know that (mind) as practically dead. They (wise men) know that the mind of that (Jivan-mukta) is destroyed, whom neither adversity nor niggardliness, nor zeal, nor infatuation, nor dull-wittedness, nor the height of prosperity would drive out of temper." (11-13)

DISSOLUTION OF THE MIND, OF TWO KINDS :

WITH AND WITHOUT FORM

"Dissolution of the mind is of two kinds: that with form (seed), and that without form (the seedless variety). That with form occurs in Jivan-mukti and that without form embraces the state of Videha-mukti.

The existence of the mind leads to misery, while the destruction of the mind contributes to happiness. Having caused the existence of the mind to reach the vanishing point through waning, one should bring it to the point of obliteration. Know that mindedness is folly. When this (mindedness) vanishes, O sinless one! that, it is said, is what is known as the dissolution of the mind with form. When conjoined with friendship and other virtuous qualities, that mind of the Jīvan-mukta becomes possessed of the best impressions (tendencies), devoid of being born again. This dissolution of the mind of the Jīvan-mukta is endowed with form, O Nidāgha! while the formless dissolution of the mind occurs in Videha-mukti. [The former is the divisible and the latter the indivisible type of Vidcha-mukti.] ” (14-18)

THE STATE OF A VIDEHA-MUKTA

“ In whom, even the distinctive functions associated with the excellent qualities indicative (of a Jīvan-mukta), are found to have met with their dissolution, such a one, of a digitless (indivisible) character, becomes a Videha-mukta. In that flawless and exquisitely sacred state of Videha-mukti, in that form (of the mind) characterized by the cessation of all functioning, which falls within the range of Videha-mukti, and is known as the formless dissolution of the mind, there is nothing whatsoever therein, (of a distinctive or indistinctive character). Neither attributes, nor the absence

of attributes, are there therein ; neither worldly excellence, nor the opposite of such excellence, nor worldliness ; nor exultation, nor dejection, nor the emotions of joy and jealousy ; neither radiance, nor darkness, to the slightest extent ; neither the twilights and the like, nor the nights (long or short) ; neither existence, nor non-existence, nor the state (intermediate) between the two. To those that have reached the other boundary, (the vanishing point), of the mind, as well as of the vanity of worldly existence, there is abundant scope for that (state), even as ethereal space (affords) for winds to blow. That (Brahman), wherein all the misery (of worldly existence) meets with its repose, which is of the character of sentience, which reposes in the one sleep, which is the treasure-house of bliss, and which is devoid of mobility and inertia, in that state, the great (Jīvan-mukta-s), with their sheaths rendered subtle like ether, (and therefore devoid of functions generated by lust and other vices) and with even the slightest traces of their minds dropped, become the bodiless, (Vedeha-mukta-s). O Nidāgha of mighty intellect ! do thou become possessed of the impression-less mind, (by becoming a Jīvan-mukta). (Thence), by forcibly absorbing the mind, do thou become possessed of a function-less mind, (leading to Videha-mukti).” (19-25)

BRAHMA-VIDYĀ AND ITS FRUITS

“That (the Brahman), which manifests itself as the innermost radiance, ever shining of its own accord

and which renders the phenomenal world intelligible, that alone is the witness of the world, the Ātman of all beings, the flawless in aspect, the main stay of all creatures (animate and inanimate), having palpable knowledge as its characteristic mark, capable of being understood only through its own peculiar lore—(the Brahma-vidyā), non-dual in its existence, knowledge and bliss, that Brahman I am.”—Remaining in that attitude, a sage should discharge his duties (and become blessed). That, which, (though itself non-abiding), is the abode of all, the non-dual, transcendent Brahman, the most ancient, which is of the form of existence, sentience and bliss and which is not within the the range of speech and the mind ; not there do the bodies of the Sun and the Moon shine ; not there do the winds waft ; nor all the deities (exert their influence). That radiant God, that is brought into being (through meditation), manifests himself as the exquisitely pure (Ātman), devoid of all emotions. When that all-embracing (Brahman) is seen, the knot of the heart, (doubt), is sundered, all doubts vanish and all Karma (past, present and prospective) of the seer perish. There are two Suparṇa-s (kings of birds) abiding together in this body (of ours) and they are known as the Jīva and the Īśa. Of the two, the Jīva enjoys the fruits of all actions, but not so the great Īśvara. The great Īśvara manifests itself purely in the form of a witness, not partaking in the enjoyment (of fruits). Any difference manifesting itself between the two is the work of Māyā (Illusion) alone. The difference in sentience

(between the Jiva and the Īśvara) is only apparent, (being outwardly attributed to two different entities), but in reality they do not differ in essence, for the reason that otherwise, sentience will be shorn of its sentient principle. As the oneness of sentience is established, both out of analogical inference, (even as ether is one and indivisible, though differentiated apparently as the ether of the pot, the ether of the pan and so forth) and also out of scriptural testimony, (such as of the Mahā-vākya-s, "That thou art," and others), (a sage) feels neither sorry, nor deluded in arriving at the concept of the oneness of sentience. "The final resort of the entire universe, the palpable truth and sentience, (the Brahman) I am ;"—with this conviction should the sage give up all sorrow. Verily those, from whom all contaminations have vanished, see in their own bodies, the self-luminous form of the Ātman, the All-witness, and not those (others) that are enveloped in Māyā. (26-36)

THE MEANS TO BE EMPLOYED FOR THE ACQUISITION OF THE BRAHMA-VIDYĀ

(Having attained purity of mind, by having recourse to austere action, detached from desire and unconcerned with the fruit) and having realized that (Brahman) alone, the Brāhmaṇa of fortitude should desire to attain wisdom (through meditation of the form—"I am the Brahman, the Brahman alone am I,") and not merely ponder over many words (signifying things apart from

the Brahman), as that will be mere logomachy and waste of vocal energy. Having acquired a thorough knowledge of the Brahman (through study, reflection and repeated meditation on the sublime truths of the Upaniṣad-s), he should cultivate the desire to stand by that, with the detachment of a child. By practising the lore of the Brahman and the detachment of a child, the sage should then become possessed of the Ātman (*i.e.*, become a Jivan-mukta or a Videha-mukta.) (37,38)

TRANQUILLIZING THE MIND BY CONTROLLING THE BREATH

Know that this body made up of the elements is the seed of the creeper of worldly existence, encasing the big sprout of (human) effort, productive of (the fruits of) happiness and misery. Of this body, the mind following in the wake of desire is the seed, having for its sheath, states which are actual or fancied and the actual types of misery, as its caskets. There are two seeds for the tree of the mind, overgrown with the creeper of changing (mental) attributes. One is the throbbing of the vital air. The second is the fixed attitude (of confirmed preconception). When the vital energy moves about, intent on passing through the Naḍi-s, then the mind instantly becomes filled with awareness. That is the responsivity to environment roused by the flow of vital energy. The restraining of mental functioning is excellent. The flow of vital energy and the like is good. For the attainment of the tranquillity of the

mind, Yogin-s have recourse to the control of breath along with Prāṇāyāma-s (rarefaction of the breath), Dhyāna-s (concentration) and other ways of procedure devised by their own ingenuity. Know that supreme cause, which bestows tranquillity of the mind as its effect. (Wise men) know that the restraining of the breath (brings about) the remaining at ease of the mind, which is conducive to bliss. (39-45)

CONQUEST OF THE MIND THROUGH THE RESTRAINT OF PREVIOUS MENTAL IMPRESSIONS

The perception, through confirmed previous bias, of an object, without resort to any investigation into its antecedents and consequents, is what is known as Vāsanā (preconceived mental impression). When the conception of what has at all to be abandoned and what has at all to be grasped, is not present and there is the state of remaining unattended with conceptions, then is the mind not born. When the mind does not function owing to the absence of Vāsanā-s (mental impressions), then arises non-mindedness. When there is no conception conceived of any worldly object whatsoever, then how will the mind be born, when the ether of the heart is void? Assuming a thing to be non-existent, the conception of its non-existence, (culminating in) the perception of the real existence, that is known as the state of absorption of the mind. That, which, having given up everything within (itself), abides in a cool heart (in a state of unconcern), that mind,

even though functioning, is said to be of a non-existent form. They are verily known as Jīvan-mukta-s, whose Vāsanā, resembling a baked seed, is incapable of reproduction and is tongueless, (incapable of expressing what lies in the form of an impression). Those who have reached the other boundary of knowledge and whose minds have attained the rhythmic form (of the Brahman), are said to be mindless and to become etherial in form, when their bodies cease to exist (and become Videha-mukta-s). The throbbing of vital breath and Vāsanā (mental impression), on being given up, as soon as they come to be known, perish root and branch at once, even as a tree (dies), as soon as its roots are cut through. When what was previously seen or not seen of this perception, manifests itself again, that should be wiped out with effort by the knowing man. Its non-wiping off leads to the great cycle of wordly existence, while its complete wiping off alone is what is known as liberation. Do thou become non-frigid and one who has no interest in sensual pleasures, who has given up responsivity to environment. He in whose case there is, in this world, no dependence on the thing perceived and the state of perception, that person is said to be non-responsive and non-frigid, even though he may be engaged in actions of a hundred kinds. By what has yet to be known, the ether of the heart is not affected even to the slightest extent. He, whose responsivity is of this non-frigid character is said to be a Jīvan-mukta. When nothing is conceived and in consequence of the absence of Vāsanā, what

resembles the superior knowledge of the child, the dumb man and the like, is firmly established, then is resorted to the continuous absence of perception, free from frigidity, in consequence of which the wise man is no longer contaminated. Having given up all Vāsanā-s, as a result of remaining in the state of Nir-vikalpa-samādhi, (misconception-less ecstatic trance), absorbed entirely in the Brahman, having neither beginning nor end, even that state (of absorption in the Brahman) gets dissolved internally. Whether standing, going, touching, or smelling, unsmeared by such actions, non-frigid, with the happiness (derived from such actions) altogether dropped and the responsiveness to environment thoroughly given up, blissful, the sage, (by himself) a vast reservoir of virtuous qualities, should, by holding on to this aim, at all hazards, cross over to the other shore of the ocean of the misery (of worldly existence). (Wise men) know that, as the state of existence, wherein, all differences having been given up, there is existence alone, devoid of attachment, one alone in form and prodigious in size. Do thou become intently devoted to this one supreme existence, (the Brahman) alone, giving up the idea of division, such as, “(This is) existence (of the form of) duration, (this is) existence (of the form of) parts, (this is) existence (of the form of) substance,” conceiving that (Brahman), which has the generic property of existence, which is one only, and all alone, as the supreme ruler, that is full, that enjoys exquisite bliss, that fills the points of the compass with its formidable form in a standing

posture, that which is at the other extremity of the generic property of existence and is beyond all conceptions [of space and time], the foremost, the beginningless state. There is no seed for that. Therein awareness seeks its repose, shorn of all misconceptions. A human being, that has attained his seat therein, does not remain miserable any more. That is the cause of all beings. There is no cause for that. That is the essence of all essences. Beyond that there is no essence. In that vast expanse of the mirror of sentience all these objects and views (of the phenomenal world) are reflected, even as the trees standing on the edge are reflected in the lake. That is flawless and passionless, that is the truth of the Ātman. On the acquisition of the knowledge of that, the mind attains tranquillity. Simultaneously with the vanishing of the delusion relating to the reality of the phenomenal world, having attained its one real form, thou art completely reduced to the state of being relieved from the fear of worldly existence. By adopting the various expedients related by me, for these seeds of misery (to be rendered ineffective), is attained that state (the Brahman). If thou shouldst give up, with strong endeavour and manly effort, all the previously acquired Vāsanā-s and build for thyself, even for a moment, a resting place in the (Iśvara- or the Sākṣi-tattva) stage lying on the other extremity of the generic property of existence, which is incapable of perishing, thou shalt, at that very moment, attain that virtuous state, which will be quite enough for thee. Shouldst thou seek

ardently to remain in the form of generic existence, with a little more effort, thou shalt verily attain that state. Shouldst thou, O Nidāgha! establish thyself in the eternal principle of sentience, deeply absorbed therein, with a little more effort, thou shalt verily attain the highest state (of the Brahman). Shouldst thou (at the same time) make further effort, O sage! at the complete eradication of Vāsanā-s, (that veil the innermost Brahman, thou shalt attain, by such practice, the state of the Brahman, devoid of all Vāsanā-s). (46-78)

THE SIMULTANEOUS PRACTICE OF THE KNOWLEDGE
OF THE TRUTH, DESTRUCTION OF THE MIND AND
THE OBLITERATION OF VĀSANĀ-S, AS THE MEANS

As long as the mind is not dissolved, so long there is no obliteration of Vāsanā-s. As long as Vāsanā-s are not obliterated, so long the mind does not get tranquillized. As long as the knowledge of the truth is not attained, so long, how can there be the tranquillity of the mind? As long as there is no tranquillity of the mind, so long there is no knowledge of the truth. As long as there is no obliteration of Vāsanā-s, so long, how can there be the attainment of the truth? As long as there is no attainment of knowledge, so long there is no obliteration of Vāsanā-s. Knowledge of the truth, dissolution of the mind and obliteration of Vāsanā-s, each of them becoming the cause (in its turn) is difficult of accomplishment. Hence, keeping aloof the desire for the enjoyment of pleasure,

do thou have recourse to these three.—Obliteration of Vāsanā-s, aquisition of the knowledge of the Brahman, and dissolution of the mind, O thou of great intellect ! when practised for an equal length of time, over a long period, are, it is considered, bestowers of fruit. Through these three, when thoroughly practised, the knots of the heart, which are hard to break, completely give way, even as the fine threads of the lotus-stalk do, when the stalk is cut through. Knowers of the truth affirm, that restraining the flow of the vital air is similar to the eradication of Vāsanā-s. By the eradication of Vāsanā-s the mind attains the state of dissolution, (being deprived of its functioning); likewise by restraining the flow of vital air. Do thou adopt (either course) as thou desirest. The throbbing of the vital air is restrained by the confirmed practice of Prāṇāyāma, by adopting the method imparted by the Guru and by making use of the proper posture and diet. By carrying on one's affairs with a detached frame of mind, by the avoidance of remaining interested in worldly existence, by actually seeing (with one's own eyes) the decease of the body, Vāsanā does not grow active. The throbbing of the vital air is verily the throbbing of the mind alone. Great effort should be put forth by the man of intellect for mastery over the throbbing of the vital air. It is not possible to conquer the mind, without recourse to a stratagem by no means despicable. Placing implicit reliance on the pure perception (of the Ātman) at first, devoid of passion, get thyself firmly established therein. O high-souled

one! holding in thy heart alone (the Brahman), which is devoid of what has to be known, which has nothing superior to it, the foremost, the one, the final resort of perception, which is devoid of defects, do thou stand transported in the attitude, "I am that Brahman of the character described above,"—discharging thy duty and (thereby) ceasing to be an agent, in fine, possessed of the grace of tranquillity. By him is attained the fruit of his birth, by whomsoever is made the restraint of the mind, even to the slightest extent, through investigation (into the truth of the Ātman). (78-92)

CHAPTER V

RULE RELATING TO THE GIVING UP OF ATTACHMENT FOR THE ATTAINMENT OF JĪVAN-MUKTI

He, whose mind is not intent on investigation (about the existence or non-existence of what is apart from the Ātman), whether (he is engaged in) going about or standing still, whether waking or sleeping, (such a person) is said to be (as much as) dead. Whoever is endowed with a clear vision, resulting from sound knowledge, he should be known as well-balanced of himself. He is not afraid (of the consequences of his action) and does not show symptoms of his dependence on others or of his commiserative state at any time. A man of Gnosis, (as he looks upon food and the like, as aspects of the Brahman), digests all kinds of food, whether defiled or unwholesome or vitiated, on account

of its being mixed with poison or decomposed (with moisture oozing out) or spoiled, as if it were savoury food, (as, in his eyes, all difference between the eater and the eaten food vanishes). (Wise men) know the giving up of all attachment as liberation. Through the giving up of attachment is attained immunity from re-birth. Hence, O sinless one! do thou give up attachment to conceptions, (such as of food and the like, which are really unsubstantial) and become a Jīvan-mukta. That is impure Vāsanā (noxious bias, latent in the form of an impression), which generates the emotions of joy and intolerance (respectively), according as the object sought becomes accomplished or frustrated; it is this (bias) that is termed attachment. That (predisposition of the mind) which causes immunity from rebirth for the bodies of Jīvan-mukta-s and secures emancipation from joy and sorrow, is Vāsanā of the wholesome kind. (By assuming the attitude of a Jīvan-mukta), avoiding the meek submission to desires (of all kinds relating to things apart from the Brahman), O Nidāgha! do thou get into the state of Non-attachment. (Thereby) thou wilt not get depressed at heart from adversity, nor overjoyed from prosperity. Avoiding the meek subjection to desires (of all kinds relating to things apart from the Brahman), O Nidāgha! do thou get into the state of non-attachment, (by adopting the ways of a Jīvan-mukta). "I am the Brahman, which is unconditioned by the limitations of space, time and the like, whose either extremities (*viz.*, the truth of whose existence and the falsity of the existence of things

apart from the Ātman) have not been seen by many, which is the pure, the imperishable, the tranquillized and the one absolute sentience. I am nothing else." —With this conviction (born out by superior wisdom), assuming silence, do thou become the enjoyer of the bliss of remaining as the Ātman alone, in the attitude, "I am the Puruṣa, that is released and non-released from the delusion of the body, that is really one in form and is the perfectly quiescent Ātman. The mind (of volitions) does not exist, nor does ignorance, nor the Jīva. The one Brahman alone, the beginningless and the endless, very much like the ocean, fully blooms forth. (1-10)

RULE RELATING TO THE DIRECT VISION OF THE
ĀTMAN FOR THE COMPLETE DISSOLUTION OF
THE MIND AND THE LIKE

So long as there is the misconception, "I am this (body)", in this visible body, so long as there is (the misconception of its) being the Ātman, so long as there is the attitude, "This is mine," (relating to it), so long, will the delusion of the mind and the like persist. For him, who offers all the three worlds, as the straw of sacrificial offering, in the sacrificial fire of sentience, facing inwards, O sage! delusions, such as the mind and the like, recede inwards. "I am the Ātman of consciousness. I am the impartible Brahman, devoid of the relation of the Para and the Apara (as generic and specific properties)" —(thinking of the

Ātman alone in this attitude), do thou remember thine own abundant form. Do not, by any means, be conditioned by thy memory. (11-13)

OBLITERATION OF ALL VĀSANĀ-S, THROUGH THE KNOWLEDGE OF THE BRAHMAN AND THE ĀTMAN

The dangerous demon of greed, which grasps the entire universe in its clutches, meets with destruction, through the muttering of the hymns of the Upaniṣad-s relating to the Brahman, (which enkindles the knowledge of the innermost Ātman non-differentiated from the Brahman, eclipsing all states apart from itself), sanctified by internal meditation, even as clouds are caused to waste away during autumn. (Wise men) know that as the state of Kaivalya (aloneness), wherein there is the assumption (by the Jīva) of the form of generic existence, (as a consequence of the negation of things apart from the Ātman), after coming to realize the excellence of giving up all Vāsanā-s. Wherein Vāsanā remains even in a potential form, that state of sleep does not contribute to success (in the attainment of the perfect knowledge of the Brahman and the Ātman). Wherein Vāsanā becomes seedless (*i. e.*, incapable of reproducing itself in a kinetic state), that sleep of the Turya is said to bestow success, (in the aforesaid direction). Even the little that remains, (either in an active or a dormant state), of Vāsanā-s, proves troublesome, as is the case with fire, obligations, disease and enemies, as also with attachment. He, who

has entirely burnt up the seeds of his Vāsanā-s and has assumed the state of generic existence, whether he is in the embodied or the disembodied state (of liberation), does not anymore experience sorrow. The conviction (of the form), "Not this the Brahman," is coextensive with Avidyā (Ignorance). The conviction (of the form), "This is the Brahman," this alone brings about the destruction of the other (ignorance). "Sentience is the Brahman. The world is the Brahman. The several orders of (created) beings constitute the Brahman. I am the Brahman. The energy of sentience is the Brahman. The friend and relation of sentience is the Brahman. All is the Brahman"—The Jīva verily becomes the Brahman, when there is only this (the aforesaid) conception, (deep-rooted in the Jīva). Sentience, when it rests (on the form of all beings) everywhere and is thoroughly quiescent, (that alone) is realized as the Brahman. When the mind, which is the seat of sentience of the organs (of perception and action), roaming about unbridled along diverse pathways, attracted by vulgar pleasures, takes its rest elsewhere (in the innermost Ātman non-differentiated from the Brahman, contrariwise), the uncontaminated perception that arises, that all-pervading sentience, "the Brahman am I"—(that attitude is even now experienced by high-souled knowers of the Brahman). Do thou seek asylum with the Ātman of sentience, wherein all volitions have attained their quietus, which is devoid of all curiosity, and which has given the go-by to all ardent desires, (with the knowledge that the Ātman

alone remains). In this manner (by seeking the Ātman of consciousness, with the full conviction that the Ātman alone remains), men of full intellect, who are possessed of fortitude, who are equipoised, and whose minds are devoid of passion, neither take delight in, nor censure anything. To them life and death are alike. (14-24)

RULE RELATING TO SAHAJA-PRĀṆĀYĀMA, FOR THE
ERADICATION OF THE DELUSION RELATING TO THE
EXISTENCE OR OTHERWISE OF THE AN-ĀTMAN

This Prāṇa, O Brāhmaṇa! is vital air endowed with the power of moving about. In the body, including its interior and exterior, this Prāṇa is established with the upward movement. The Apāna also, O Brāhmaṇa! is air endowed with the power of moving always. In the body, including its interior and exterior, this Apāna is established with the downward (movement). Prāṇāyāma of a superior type is taking place both during the waking and sleeping states. This feature is, to that extent, for the good of the wiseman. Do thou listen (to what I say). The contact with the organs of the body, of the Prāṇa (vital air) occupying the exterior of the body to the extent of twelve-digit-lengths (from the nasal chamber), is what is known as the Pūraka (in-filling breath), (from the exterior). [Remaining for a moment without the movement of the Apāna (vital air), is what is known as the external Kumbhaka, (stabilization of breath). The movement of the Apāna thereafter, is what is known as the Recaka

(external expiration from the interior). In the same manner, the internal varieties of Pūraka, Kumbhaka and Recaka are dealt with in the Upaniṣad-s bearing on the exposition of Yoga.] The Apāna (vital air) is the Moon, O wise one! and fills the body (with nectar). The Prāṇa vital air is the Sun or fire, which cooks from inside this body. Do thou seek asylum with the Ātman of sentience, which is in close proximity to the dissolution of the Prāṇa, which reaches the extremity, wherein the Apāna has its origin and which is (the result of) the union of the Apāna and the Prāṇa. Wherein (in the interior of the heart) the Apāna has set and wherefrom the Prāṇa has not risen even for a moment, (the interval between which) is devoid of the blot made up of the sixteen parts, (commencing from the Prāṇa and ending with Nāman), do thou seek asylum with that eternal verity of sentience (and meditate on that verity). Wherein (at the tip of the nose) the Apāna has not set and the Prāṇa has set, that eternal verity of sentience, which has its seat at the turning point at the tip of the nose, (where the in-filling and the out-going breaths meet), do thou seek asylum therewith. [Should the Yogin meditate on the eternal verity of sentience at the meeting place of the in-filling and the out-going breaths, in the heart, at the tip of the nose and outside, he would, at no distance of time, lose all sense of difference between the interior and the exterior of the nose and remain as the supreme sentience alone, without a counterpart.] (25-32)

THE ATTAINMENT OF THE KNOWLEDGE OF THE BRAHMAN, THROUGH THE GIVING UP OF ALL FORMS OF MENTAL RESPONSIVITY

All the three worlds are but reflections. They are neither existent, nor non-existent. The giving up, on this basis, of responsivity to things apart from the Ātman, wise men know as perfect knowledge. What is but a reflection, O Brāhmaṇa! is distorted by the mirror of the mind. Therefore, giving up even that (mind), O best among sages! do thou become completely rid of mis-conceptions. Having become what thou wilt become, by exorcising the mind-demon, which strikes terror (into our hearts), which is inauspicious and robs (us) entirely of the treasure of (our) courage, do thou get confirmed in that state. That sentience which does not occur anywhere else, (other than in the Ātman), which is devoid of what is generic and what is specific and which surely exists at present, that ether of sentience alone will remain, even unto the end of creation. In the case of satisfaction arising simultaneously with the fulfilment of the desire (for a thing), the desire alone is the cause. Satisfaction verily lasts only till dissatisfaction is reached. Hence, do thou give up hankering after (a thing). Through thy living in a state of non-attachment, let coveting after mundane pleasures, which are apart from the Brahman, be turned to contentment. Let thy imagination cease to hold sway and thy mind attain the state of non-mindedness. (By doing so), thou wilt not get

perturbed at all as before, even as ether (would remain unruffled), even through the operation of hundreds of disturbing factors, so long as thou performest thy actions with thy inner senses devoid of Vāsanā-s (latent desires). Through the closing and the opening of the eyes of the mind, are brought about the dissolution and the coming into existence of worldly existence. Do thou, therefore, cause thy mind to be deprived of its power of winking its eyes, by preventing (the recurrence of) Vāsanā-s and (the throbbing of) the Prāṇa (vital air). Through the closing and the opening of the eyes of the Prāṇa (vital air), are brought about the dissolution and the coming into existence of worldly existence. Do thou cause it (the Prāṇa) to be deprived of its power of winking its eyes, through proper practice and procedure, (leading to its dissolution in the Suṣumṇā-nāḍi). Through the closing and opening of the eyes of passionate longing are brought about the dissolution and the coming into existence of all action. Do thou cause the dissolution of such longing, by having recourse to a conjoint application of the import of the Śāstra-s and the precepts of the Guru. With the cessation of responsivity to environment, the mind attains the state of abstinence from functioning. By restraining the flow of vital air (to the point of its ceasing to throb), (equally with the non-functioning mind, is reached) that exquisite state (of the Brahman). Cast thy eyes on that state of bliss of having attained the highest end of existence (the Brahman), which results from the union of the seen (the Brahman) and

the seeing (the perception thereof), in the belief that the perception revealed is that solitary entity, (the Brahman), occupying the innermost extremity (of the self) and with the conviction that it is the Brahman alone. Wherein the mind is not activated, that is verily unalloyed bliss, incapable of decrease or increase, which does not rise up, nor is allayed. The mind of the knower of the Brahman is not the mind that is ordinarily called the mind. It is, on the other hand, the eternal verity of sentience. That alone thereafter becomes (what is known as) the Turyātīta, in the Turya-state. Having renounced completely all thy free volitions, thoroughly equipoised, with thy mind laid at rest and ever reflecting (on the Brahman), thyself liberated through the Yoga of renunciation, do though become possessed of the knowledge (of the Brahman and thereby become a Jīvan-mukta or a Videha-mukta.) When all misconceptions are laid at rest, wise men know that state, wherein all palpable Vāsanā-s stand abated, which has the aspect of conceptionlessness, as the Transcendent Brahman. (33-48)

ATTAINMENT OF THE SUPREME SEAT THROUGH SĀṂKHYA AND YOGA

Those who have their awakening (in the Brahman) always through Sāṁkhya, by bringing their correct knowledge to bear on it and by exclusive absorption therein, are the great Sāṁkhya-yogin-s, (Jñāna-yogin-s). Those who attain the non-ailing state (of the Brahman),

which has neither beginning nor end, through tranquillizing the (flow of) Prāṇa and other vital airs, by having recourse to artifices, (such as Yama and other subdivisions of Yoga, leading to their final dissolution in the Suṣumnā-nāḍī and the dissolution of the mind, ever addicted to the eclipsing of things apart from the Ātman, either with form or without form or through synthetical reasoning based on the negation of the vital airs and the mind, which are but transitory, leading to the accomplished fact of the Brahman alone persisting for ever), are known as the Yoga-yogin-s. That quiescent and unaffected state (of the Brahman) is capable of being attained (equally) by all, (whether they are Sāṃkhya-s or Yogin-s). Control of the Prāṇa (vital air) and the dissolution of the mind are to be practised constantly, as means to the same end. When either of the two is accomplished, both of them are (likewise) attained, they being related to each other. The mind and the vital airs are ever indispensable to all living beings. These two meet with their dissolution in unison, even as the container and what it contains would. By their dissolution they carry out the excellent purpose of what is known as Liberation. Shouldst thou take thy firm stand, after giving up all this with due discrimination, then, with the dissolution of thy self-consciousness, thou shalt thyself become that exquisite state (of the Brahman). The supreme sentience, (though known by the names of the innermost and the transcendent), is one alone. That is also known as the supreme existence, spotless,

equipoised, pure, devoid of the form of self-consciousness, manifest only once, (it being non-recurrent), flawless, ever ascendant, and well-balanced, and is being sung by the names of the Brahman and the Paramātmān. (49-56)

EXPOSITION BY THE GURU OF HIS OWN REALIZATION

O Nidāgha! firmly convinced that I am the self-same (supreme sentience), (which would not brook any differentiation, such as the innermost or the transcendent, and is generic existence), I have achieved the highest end of existence. I do not at any time think of the past, nor of the future. Relying on the perception of what is taking place at the present time, in the world, I take my stand on the Ātman, in the attitude, "This has been attained by me this day. This beautiful thing will be got by me, (in the near future)". I do not flatter nor censure (any one). I am nowhere other than the Ātman. I do not rejoice at the attainment of prosperity, nor do I feel depressed at the onset of adversity. O Sage! my mind remains, with its fickleness abated, with its grief got rid of and with its desires extinguished and thoroughly tranquillized in consequence. Hence, do I remain immune from disease. O Brāhmaṇa! I do not recognize (any difference such as), "This is my relation. This is a stranger. This is mine. This is another's." I give no scope for contact with others. (57-61)

DISSOLUTION OF THE MIND, AS THE MEANS TO BE
EMPLOYED FOR ATTAINING THE STATE OF
THE BRAHMAN

By the giving up of Vāsanā-s alone (is attained) the state devoid of dotage and death. The mind attains knowledge, when it is influenced by Vāsanā-s (impressions of the environment) ; with the obliteration of Vāsanā-s, it reaches the quest of all knowledge (the Brahman). When the mind (with all its virtuous and vicious Vāsanā-s) is given up, all sense of dualism perishes along with it. (With the dissolution of the differentiating mind), there remains (the non-dual Brahman without a counterpart), what is the exquisite quiescence, the one transparent and non-ailing entity, which is the endless, the originless, the indistinct, the dotageless, the tranquillized, the non-swerving, the peerless, which is devoid of beginning and end, the foremost direct perception, the singular entity without either beginning or end, the absolute sentience, which is flawless and fully expanded, which is intensely subtler than ether, that Brahman thou art, there is no doubt about it. Do thou become (that Brahman), which is unconditioned by space, time and the like, which is intensely transparent, which is ever ascendant and expanded, this highest end of existence, the one aim of existence, (the one import of all the S'āstra-s bearing on the Brahma-vidyā), the flawless sentience alone. Do thou become blissful in the attitude, that everything is the Brahman, which is the all, the one,

this quiescence which is devoid of the beginning, the middle and the end, which is the being and the not-being, and is originless. "I am not bound. I am not liberated. I am the non-ailing Brahman. I am devoid of dual existence, being of the character of absolute existence, sentience and bliss."—Do thou assume this attitude with effort. Thou wilt then become a Jīvan-mukta. Do thou give up the multitudes of phenomenal things by keeping them at a distance, in the belief that they are the body and the like (and not the Ātman). Do thou ever become intent on attaining the Ātman, with thy inner senses cooled all around. The conceptions, "This is beautiful (enjoyable); this is not," form the seed of the series of thy misery. When that (seed) is consumed by the fire of looking upon all things as identical, where then is the scope for misery? (62-70)

THE ATTAINMENT OF THE NON-DUAL ĀTMAN,
THROUGH KNOWLEDGE OF THE IMPORT OF
THE SĀSTRA-S, MEDITATION AND THE LIKE

One should cultivate his wisdom at first, by constantly holding contact with the Sāstra-s and men of moral excellence. O austere one! One should meditate on the upright, truthful and transcendent Brahman, the antidote against worldly existence, the extremely faultless and the eternal, that is devoid of the beginning, the middle, or the end, the non-gross, the non-ethereal, the untouchable, the unseeable, which has

neither taste, nor what is called smell, the immeasurable, the incomparable, the Ātman that is existence, sentience, and bliss, (or) the endless Brahman that transcends embodiment, for liberation, in the attitude, "I am that." (From such meditation) there arises the knowledge leading to the perception of oneness in the Paramātmān and the Jivātmān and thence, Samādhi (the absorption of the Jivātmān in the Paramātmān) manifests itself. (The Paramātmān) that is eternal, that embraces all, that is verily the Ātman, the Kūṭa-stha (that is immovable, unchangeable and perpetually the same), that is devoid of defects and is one only, is split (into parts) out of the delusion caused by Māyā and not out of his real form. Hence, there prevails the non-dual existence alone and not the phenomenal world, nor the ever recurring course of worldly existence. Even as ether is known as the ether of the pot or the great expanse of ether, (according as it pervades a pot or the vast expanse of space), even so the Ātman is spoken of as of two kinds; as of the character of the Jīva and of the Īśvara. When, in the mind of the Yogin, supreme sentience, pervading all directions, at all times, manifests itself directly, then occurs spontaneously (the Brahman). When (the Yogin) sees all things in his Ātman alone and his own Ātman in all beings, then occurs (the Brahman). When the Yogin, remaining in the state of Samādhi, (ecstatic trance), does not see all beings, then having become one with the Paramātmān, (the Yogin) remains all alone (in the state of aloneness). (71-80)

ATTAINMENT OF LIBERATION THROUGH KNOW- LEDGE OF THE SEVEN STAGES

The first stage is of the form of putting into practice the injunctions of the Śāstra-s, association with men of moral excellence and detachment. This is said to bestow the tendency to seek after liberation. Investigation is the second (stage). The third is the conception of the whole, along with the auxilliary parts. The fourth is the stage of dissolution, characterized by the dissolution of the Vāsanā-s. The fifth is the stage of pure perception of the form of bliss, manifesting itself, as though half asleep and half awakened. The Jivan-mukta stands at this stage. The sixth stage is of the form of the absence of perception, with an aspect, replete with palpable bliss and remaining in a state very much akin to sleep. What is the quiescent Turya-state, which is pure liberation, equi-poised, transparent and gentle, that will be the seventh stage. That transcendent state of the form of Nirvāṇa, (total emancipation), the Turyātīta, that is the exquisitely ripe seventh stage, which is not within the range of experience of Jivan-mukta-s. Of these, the first three stages are well established in the waking state alone. The fourth is said to be the dreaming state, wherein the phenomenal world manifests itself as a dream. The fifth which is of the aspect of palpable bliss is known as sleep. What is imperishable in form, the sixth, is known as the Turya-state. The foremost stage is the seventh, that of the Turyātīta-state, which

is ungraspable, either by the mind or speech, and is of the character of self-manifest existence. Should mental awareness be not evident on account of its having been withdrawn inwards, through that extremely equipoised state one is surely liberated. There is no doubt about it. (81-90)

ABSENCE OF MISERY FOR THE JĪVAN-MUKTA

The man of fortitude, (the Jivan-mukta), does not grieve, having arrived at the conclusion, "I do not die, nor do I live. I am neither existence, nor am of the character of non-existence. I am not in the least sentence". He does not grieve, having assumed the attitude, "I am smearless. I am devoid of dotage, devoid of passion, with my Vāsanā-s abated. I am limbless. I am verily the ether of sentience". He does not grieve, possessed of the firm conviction, "I am pure, enlightened, and devoid of dotage and death. I am tranquillized. I am the radiance of the tranquillized and equipoised state". He does not grieve, holding as he does the opinion, "I am that alone, which stands at the tip of a blade of grass, in the ethereal regions, in the Sun, among men, among the Nāga-s (of the nether world) and the immortal celestial beings". (91-94)

RULE RELATING TO THE CONCEPTION OF THE ĀTMAN ALONE, AS THE SEQUEL TO THE GIVING UP OF THE CONCEPTION OF THE ANĀTMAN

Rising up after abandoning investigation into the diverse modes of existence, do thou assume the attitude,

“I am the pure Para-brahman, which alone remains”. (He, who thus sees the Ātman alone in himself), has his outlook extended beyond what can be portrayed in words and giving up indulgence in sensual pleasures, greed and other states of mind, he delights in the Ātman, through his own Ātman, unintoxicated by the exquisite bliss (enjoyed by him). He, who gives up all action, ever contented and having no (ostensible) support, is not smeared, either with religious merit, or sin, or anything else. Even as a crystal-like mirror does not become tainted from the image reflected therein, even so, the knower of that (Brahman) does not derive any inward pleasure from the fruit of his actions. He does not know of any pain or pleasure from the lopping off or the adoration of his body, or when frolicking among crowds of people, even as he would not, were they reflections (on the face of a mirror). He does not indulge in praise, nor is subject to any change, being devoid of what has to be worshipped and the act of worshipping, as he adheres to and at the same time avoids rules relating to religious or moral conduct. Whether he shuffles off his mortal coil, in a place of pilgrimage or in the house of a Caṇḍāla, (eater of dog's flesh), at the time of his acquisition of the knowledge (of the Brahman), he becomes liberated with his sheath cast off. The act of making a resolve is verily the cause of bondage. Do thou give up that. From the absence of resolve, there will surely be liberation. Hence do thou have recourse to such practice with intelligence. Also, when confronted with the grasping

of anything that is graspable, do thou always exercise due caution, avoiding, bit by bit, all occasion for making a resolve. Do thou not ever become subject to the grasping tendency, nor do thou be the grasper at any time. Giving up all mental processes, do thou become filled with what remains thereafter. Should there be anything to thy taste, thou art bound to it, as long as existence lasts. Should there be nothing for which thou hast cultivated a taste, thou art liberated from that, as long as existence lasts. Hence, out of the multitude of objects, animate and inanimate, beginning with grass and ending with the body, let nothing be to thy taste. (95-106)

THE TURIYA-STATE

Giving up the "I-conception" and the "not-I-conception" in the body and the like and the visual perception of existence and non-existence likewise, that which remains non-attached, equipoised, and transparent, that is known as the Turya. That is known as the Turya-perception, which is transparent, equipoised, and tranquillized and is the state of the Jivan-mukta, which may be characterized as the state of the (on-looking) witness. This is neither the waking state, nor the dreaming state, as, (during that state), there are no resolves formed, nor is this the sleeping state, as, (during that state), all resolves are reduced to a frozen condition. In the case of those that are perfectly tranquillized and are yet wide awake, the world as it is (is the Brahman). Wise men say that the Turya is

the state of dissolution, while, in the case of the ignorant, the world assumes the eternal state (of the Brahman). When that part known as the "I-conception", (in the body and the like), is given up and the perception of the identity (of all things with the Brahman) is well established, when the mind is turned into the innermost Ātman non-differentiated from the Brahman, (that which manifests itself in the state of Nir-vikalpa-samādhī), wherein the mind-arrow is dissolved and reduced to the state of non-mindedness, then is attained the Turya-state (by the knower of the Brahman). (107-111)

THE FINAL CONCLUSION ARRIVED AT BY THE SĀSTRA-S RELATING TO THE ĀTMAN

The negation of everything (apart from the Brahman) is indeed the final conclusion arrived at by (a study of) the Sāstra-s bearing on the Ātman. There is no (such thing as) ignorance in the world of existence, nor Māyā (Illusion), its progenitor. This Brahman is quiescent and devoid of fatigue. O sinless one! do thou become the great, silent sage, after sacrificing all things unto what is known as the Brahman, which is the tranquillized ether of sentience alone, which is transparent and is endowed with all the powers (of eclipsing everything apart from the Brahman). Do thou remain in the state of the Ātman alone, with all things annihilated, devoid of mental functions, with thy mind dissolved, and thy mental

functions entirely abated, with thy Ātman tranquillized, resembling a dumb, blind and deaf man, with thy face ever turned inwards, intensely pure, and full of the inward perception, through thine own Ātman. O Brāhmaṇa! sleeping while yet wide awake, do thou perform the actions (prescribed by the Scriptures). Giving up all things inwardly, do thou conduct thyself outwardly in accordance with the situations, as they arise. The existence of the mind is the source of the greatest misery. The giving up of the mind will result in the highest bliss. Hence, do thou lead the mind unto its dissolution in the ether of sentience, through the absence of perception and having seen whatever is agreeable or not agreeable, the firm posture, as of a rock, should be assumed by thee. Through one's own effort in this direction, worldly existence will stand vanquished. (112-118)

RULE RELATING TO THE TRADITION OF THE VEDĀNTA

The profound secret of the Vedānta, decreed in ancient times, should not be bestowed on any one, who has not attained tranquillity, nor on one who has not his own son, nor on any one again, who has not a following (of disciples). He who studies the Anna-pūrṇopaniṣad, with the grace of his Guru, will, after attaining the state of a Jīvan-mukta, himself become the Brahman alone.—Thus the Upaniṣad. (119, 120)

THE ĀTMOPANIṢAD

[This Upaniṣad, which is the Seventy-sixth among the 108 Upaniṣad-s and forms part of the Atharva-veda, after dealing with the nature and extent of things apart from the Ātman, ends with an exposition of the state of remaining as the Ātman alone.]

THE THREE-FOLD CHARACTER OF THE PURUṢA

Then, (the seeker, who has qualified himself in the prescribed manner, should know, that) the Aṅgiras, [the Paramātmān that parcels himself, (the Aṅgin), into his Aṅga-s, (component parts)], became the three-fold Puruṣa, (made up of) the Ātman, the Antar-ātmān and the Paramātmān. (1/1)

THE REAL FORM OF THE ĀTMAN

The epidermis, the dermis, the flesh, the hair, the thumbs (and the big toes), the fingers (and the toes), the back-bone, the nails, the wrists (and the ankles), the belly, the navel, the genitals, the hips (and the shoulders), the thighs (and the shanks), the cheeks, the ears, the eyebrows, the forehead, the fore (and the upper) arms, the thoracic cage, the head and the eyes, (these) constitute (the gross body of the Ātman). It is this (gross body), that is born and that dies, that

constitutes the Ātman, (in the eyes of folk ignorant of the real nature of the Ātman). (1/2)

THE REAL FORM OF THE ANTAR-ĀTMAN

Then, indeed, the Antar-ātman, (which abides in the interior of all beings of the phenomenal world, composed of) earth, water, fire, air and ether (and their variants, taken individually and collectively, in the form of the Jīva—the Sūtra—and the Antar-ātman); which has as its index the remembrance of desire, hatred, pleasure, pain, lust, delusion, misconception and the like; which hears, through (accents) high and low, (sounds) short, long, protracted, dropped down, roaring, tremulous and pleasing and (the rhythmic cadence of) dancing, song and instrumental music; (all this, whether) in dissolution or not fully displayed, smells, tastes, perceives and acts; and is the Ātman of the knowledge of worldly affairs; the Puruṣa, that is ancient, (knowing neither beginning nor end), this Antar-ātman makes distinction, through the application of the sciences of Logic, Metaphysics and Ethics and the acts of hearing, smelling, grasping (and the like). (1/3)

THE REAL FORM OF THE PARAMĀTMAN

Then, indeed, the Paramātman, that is to be meditated upon, as the imperishable (Bijātman, the Īśvara, by the thousands of Jīva-s), that (Paramātman), that is attained by those that think of him, in the attitude, "I am that," as of a form subtler than the one hundred-thousandth part of the awn of a grain of wild paddy, or

of the tiny edible grain of the S'yāmāka-grass, or of the fine seed of a banian-tree, inferred by them, while engaged in investigating into the nature of the Ātman, through the Yogic practices of Prāṇāyāma, (rarefaction of breath), Pratyāhāra, (withdrawal of breath), Dhāraṇā, (stabilization of breath), Dhyāna, (concentration) and Samādhi, (ecstatic trance), attended with the knowledge (of the Brahman); that is not attained, that is not born, that does not die, that does not dry up, that is not rendered damp, that is not burnt, that does not shake, that is not divided, that does not perspire, that is devoid of attributes, that remains as the passive witness, that is pure, that limbless Ātman, the purely subtle one, that is devoid of conceit, that is devoid of attachment, the changeless entity, that is devoid of the perceptions of sound, touch, form, taste and smell, the unerring, that is devoid of desire, the all-pervading one, that is incomprehensible and indescribable, ("Wherefrom recede words", as the S'urti says); (though thus constituted, this Paramātmān) purifies the impure and uncleansed (worlds, by pervading them all, in the form of existence, sentience and bliss). He being actionless, (and unaffected by any thing apart from himself), worldly existence is not for (the Paramātmān). (1/4)

EXPOSITION OF THE REALLY NON-DUAL NATURE OF THE BRAHMAN

The S'iva, that is known as the Ātman, is pure, one only, and always non-dual, manifesting himself in

the form of the Brahman and is the Brahman alone. This Brahman alone manifests itself (apparently split), as Vidyā, (knowledge), Avidyā, (ignorance) and the like, possessed of distinctions, such as being and not being and the like, differentiated as the Guru, (preceptor) and the disciple and the like. In the investigation of the truth, there remains the Brahman alone as absolutely pure; neither is there knowledge, nor ignorance, neither this world, nor anything else. Looking upon the phenomenal world as the truth induces worldly-mindedness, while looking upon (the world) as false removes worldly-mindedness. (1-5)

THE ETERNAL NATURE OF THE ĀTMAN

What proof does one require for recognizing from experience (a pot), as "This is a pot?" So long as that (pot) is there, there arises the perception of the article, without (the necessity for) any clear proof. If there is incontrovertible proof, this Ātman manifests himself as the eternal and ever-established truth and does not stand in need of a place, nor time, nor purity (of mind) therefor. Cognition of the kind such as, "I am Devadatta", does not stand in need of any testimony. Even so, the perception of this (Ātman), in the attitude, "I am the Brahman," by the knower of the Brahman, (does not stand in need of any testimony). What can cause the manifestation of that (Brahman), through whose radiance, as through (the radiance of) the Sun, is rendered manifest the phenomenal world, which is not

the Ātman and which is non-existent and insignificant ? Can the Veda-s, the S'āstra-s, the Purāṇa-s and all living beings, which derive their significance only through that (Brahman), enlighten the knower of that (Brahman) ? (5-10)

THE DISCHARGING OF ALL HIS DUTIES BY THE
KNOWER WHO DELIGHTS IN BEING
THE BRAHMAN ALONE

Unmindful of hunger and physical pain, a child plays (thoroughly absorbed) in its play-things. Even so, the knower of the Brahman takes delight (in being absorbed in the Brahman), devoid of the "mine-sense" and the "I-sense" and feels perfectly happy. This sage moves away from (the gratification of his) lust and desire, as one totally devoid of lust and desire, (with his mind) turned towards a single point. Always satisfied with his own Ātman and himself taking his stand by the Ātman of all beings, ever contented, although devoid of any means of sustenance ; endowed with great strength, even though devoid of (extraneous) help ; ever satisfied, even without partaking of any food ; looking upon things with equanimity, when placed in adverse circumstances ; remaining passive, while yet engaged in action ; not enjoying (with zest), while yet enjoying the fruits of his action ; this (knower of the Brahman) is dis-embodied, while yet embodied and is all-pervading, while yet (apparently) subject to limitations. Neither likes and dislikes, nor prosperity

and adversity likewise, touch this knower of the Brahman, who ever remains devoid of his body. Even as the Sun, which is not (actually) eclipsed, is declared by people to be actually eclipsed, merely because of its being apparently eclipsed by the darkness (of the Chāyā-graha, *viz.*, Rāhu), due to delusion and unaware of the real property of things, even so fools look upon the most exalted knower of the Brahman, who stands liberated from the bonds of the body and the like, as embodied, merely because of the apparent appearance of the body. This body of the liberated Jivan-mukta stands in the position of the slough, cast off by a serpent. Moved about here and there by the little Prāṇa (vital air, throbbing in his body), even as a log of wood transported to an uneven spot (on its banks) by the flood of a stream, even as the body of a being is led by destiny to undergo experiences determined by time, (place and other accidents), that most exalted knower of the Brahman, who takes his stand by the Ātman alone, having given up his quest after the right or false aim (relating to the body, as to whether it exists or does not exist), is himself the Śiva alone actually. This most exalted knower of the Brahman, who has discharged his duty, being always liberated, while yet living, and remaining as the Brahman alone, due to the riddance of the misconception (as to the existence of things apart from the Brahman), becomes the full-blown Brahman, devoid of a second. Even as the dancer, whether in his characteristic garb or not, is in either case a human

being, even so the most exalted knower of the Brahman is always the Brahman alone, and not any other.

(10-22)

THE BRAHMAN-HOOD OF THE KNOWER OF THE BRAHMAN

Even as the ether (of the pot) is ether alone, by itself, whether the pot is broken (or continues to exist as before), even so the knower of the Brahman becomes the Brahman alone, of his own accord, whether the misconception (relating to the existence of things apart from the Brahman) is dissolved (or continues to exist). (Should the view, that the innermost Ātman is different from the transcendent Paramātmā, prevail,) the sage, who is the knower of the Ātman, attains oneness with the Brahman, even as milk poured into milk, oil mixed with oil and water mixed with water, attain oneness, (when brought together). (22-24)

THE NON-OCCURRENCE OF MISCONCEPTIONS IN THE KNOWER OF THE BRAHMAN

This (Videha-mukta), having thus attained the state of disembodied aloneness, the remaining as existence alone, the non-differentiated state of the Brahman, this ascetic does not return again (to the embodied state). As this (Videha-mukta), with his ignorance and the like qualities and with his body completely burnt up by (the fire of) his knowledge of the Ātman of

existence, has attained the state of the Brahman, whence is the coming into existence, once again, of the Brahman? Bondage and liberation are the work of Māyā (Illusion), and do not exist really in one's own Ātman, even as, in a piece of rope remaining inactive, there is (at first generated) the optical illusion of a serpent and (then there is) its cessation. From the existence and non-existence of a veil, may be said to result bondage and liberation. There is no veiling whatever, of the state of the Brahman, owing to the absence of any state other than that. The conviction as to the existence and the non-existence of a thing, these two are the properties of the mind and not of that eternal entity (the Ātman). Hence, both bondage and liberation are the creatures of Māyā (Illusion) and are not in the Ātman. Where is room for misconception in that digit-less, actionless, ever quiescent, irreproachable, smearless, peerless, transcendent truth, as in the case of ether? Hence, there is really no such thing as restraint, nor the coming into existence, nor one in the state of bondage, nor the practitioner, nor the seeker after liberation, nor even the liberated one. This then is the final conclusion that could be arrived at, (*viz.*, that the Paramātman stands without a counterpart and is without a double).—Thus the Upaniṣad. (24-32)

THE ĀTMA-BODHOPANIṢAD

[This Upaniṣad, which is the Forty-second among the 108 Upaniṣad-s and forms part of the Ṛg-veda, after dealing with the fruits of the muttering of the Praṇava and the Aṣṭākṣarī-mantra, (the eight syllabled mystic formula of Nārāyaṇa), expounds the real nature of the non-differentiated Brahman.]

KHAṆḌA I

WORSHIP OF THE PRAṆAVA AND THE AṢṬĀKṢARĪ-MANTRA

The Brahman, which is non-differentiated from the innermost bliss, (bent towards a direction contrariwise to the phenomenal world), the Puruṣa, (who fills everything with his own form), that (Brahman) is of the real form of the Praṇava (and also bears the import of the Praṇava), (made up of) the three letters, "A," "U" and "M," the three-lettered Praṇava, (Om); (realizing) that it is this Om!—on pronouncing which along with the Mantra, "Om, Namō Nārāyaṇāya," "S'aṅkha-cakra-gadā-dharāya" (Om! Salutation unto Nārāyaṇa, who wields the conch, the discus and the mace), (and adoring) the Brahman, the Yogin is liberated from the bondage of birth and worldly existence. Therefrom, he who adores the (eight-syllabled) Mantra,

"Om, Namo Nārāyaṇāya," (Om! Salutation unto Nārāyaṇa), shall attain the abode of Vaikuṇṭha. [Through the use of the word, "Namaḥ," is implied the import of the word, "Thou" of the Sacred Text, "That thou art." Through the use of the word, "Nārāyaṇa," is implied, what is connoted by the word, "That" of the Sacred Text. The dative form of the latter implies the identity of the two, as borne out by the same Mahā-vākya, "That thou art"]. (1)

THE REAL FORM OF THE STATE OF THE BRAHMAN, NON-DIFFERENTIATED FROM THE PRAṆAVA

Then, (after the adoration of Nārāyaṇa and the Tāraka-praṇava), this white-lotus (of the heart), which is the city of the Brahman, (on account of its being the place of attainment of the Brahman), and therefore that (Brahman) alone, which manifests itself as (a streak of) lightning and shines (in the innermost recess of the heart), like the flame of a lamp, (should be known). (Viṣṇu), who was born of Devakī, (the Brahman, that owes its origin to Brahma-vidyā),—["The Brahma-vidyā, that is sung by the Veda-s, she is Devakī," says the Śruti]—is the Brahmanya, (having as its real form or as its own accredited deity, the entire mass of Brāhmaṇa-s, who have had their forty-four Sacraments); (the self-same Viṣṇu, the destroyer of the demon, Madhu, (of the character of the phenomenal world, which is apart from the Brahman), is the Brahmanya; (the same Viṣṇu), the Acyuta, (the unswerving

one) is the Brahmanya. (The Yogin adores the Brahman), that is established in all things (of the phenomenal world), which is the one, which is of the form of Nārāyaṇa, (the final resort of the state of ignorance of the Ātman), which is the prime cause of all things and fills all things with its own form, which is established as the supreme sentience having no antecedent cause, the transcendent Brahman, which is the Turya-turya, the import of the Praṇava, Om ! (2-4)

THE ATTAINMENT OF IMMORTALITY THROUGH THE KNOWLEDGE OF THE PRAṆAVA

(The Yogin) does not perish by meditating on the Viṣṇu-tattva (as the Ātman alone), which is devoid of sorrow and delusion, (owing to the absence of the inner sense, which is the cause of affliction and ignorance). He becomes (the Brahman) devoid of fear, having attained the non-dual state of the Brahman, out of the dual (differentiated) state of his, (simultaneously with the dawning of the knowledge of the Brahman). (The Yogin), who sees (the Brahman), as if it were manifold, (diversified), (falls within the clutches of death and) meets with his death. (5)

KNOWLEDGE OF THE INNERMOST NON-DIFFERENTIATED BRAHMAN AND THE FRUITS THEREOF

In the middle of the heart (of the meditating Yogin) is all that, which has the eye of sentience ; which

is firmly fixed in the eye of sentience. The world has sentience as its eye; sentience alone is the ultimate support; verily sentience is the Brahman. The Yogin with this Ātman of sentience, rising upwards out of this world and attaining all his desires in the celestial world, became immortal, became immortal. Wherever is shining forth the perpetual height of radiance (of the Brahman), there is no embodied state there. In that world bereft of the conception of one's ownself, in that invulnerable, unswerving world of the Brahman, in that invulnerable state, Yogin-s (remaining, for a short while, as Jivan-mukta-s) later on attain immortality, (as Videha-mukta-s). Om! Salutation (unto that Turya-turya state)!

KHAṆḌA II

EXPOSITION OF THE REALIZATION OF THE ĀTMAN
ALONE, BY THE YOGIN WITH SUPERIOR
QUALIFICATIONS

I am one, by whom has been dropped the Māyā of mine own. I am the form and substance of what falls within the range of that most exquisite state of gnosis. I am one, whose egotism has been extinguished once for all. I am one, by whom has been given up the difference between the phenomenal world, the Īśvara and the Jiva. I am one, whose innermost Ātman is not differentiated from the Prāṇātman. I am one, by whom have been set at naught all prescribed rules and prohibitions, (as not binding on me). I am one, by whom

have been transgressed the duties enjoined in relation to the order (to which I belong). I am that expanded, blissful fullness of sentience alone. I am the passive witness. I stand in no need of anything apart from the Brahman. I am well established in my own greatness. I am notionless (like a mountain). I am devoid of dotage. I am devoid of decay. I am immune from the difference arising from belonging to two rival factions and the like. I am the one essence of clear perception. I am the one vast ocean of the bliss of liberation. I am the subtle. I am the imperishable. I am the absolute Ātman, depleted of the group of Guṇa-s, (rhythm, mobility and inertia). I am the state devoid of the triad of Guṇa-s. I am the one that comprehends many worlds within the cavern of (my) belly. I am the supreme sentience, which is eternal and immutable. I am the power-house of stored-up (potential) energy. I am that, which cannot by any means be solved by conjecture. I am the absolute one. I am the entire whole. I alone am the flawlessly perfect embodiment of perpetual existence. I am devoid of limbs. I am originless. I am the quintessence of absolute existence alone. I am the limbless sentience of mine alone. I am the superior auspicious state. I am the unbreakable one. I am the supreme master. I am the irreproachable one. I am the absolute existence alone, devoid of any limit or dividing line. I am knowable through the conclusions reached by all systems of philosophy, based on the Veda-s. I am the adorable one. I am dear to the hearts of all the worlds. I am the palpable

exquisite bliss. I am of the form of the totality of the one exquisite bliss. I am pure. I am peerless. I am continuously self-manifest. I am devoid of beginning. I am one, by whom have been abated the differences due to the three limitations of place, time and substance, (place, because of my all-pervading nature, time, because of my eternal character, and substance, because of my abiding in the innermost core of every substance). I am the enlightened one. I am the liberated one. I remain in the innermost substance. I am the Ātman that is perpetual wisdom and the essence of equanimity. I am one by whom has been investigated the transcendent truth. I alone am the one awakened embodiment of bliss. (1-10)

THE MODE OF REFLECTION TO BE ADOPTED BY THE PRACTITIONER WITH MIDDLING QUALIFICATIONS

I know the Ātman to be non-dual, through discrimination, reasoning and the intellect. All the same, the practice of discoursing about bondage, liberation, and the like goes on (as usual). Although (I am) freed (from the misconception, that the phenomenal world is real), yet the phenomenal world always appears to me as real. Even as the reality of the rope exists, as the basis of the optical illusion of the serpent and the like, the real existence of the Brahman alone remains, assuming the form of the prop of the phenomenal world. Hence, there is (really) no (such thing as the) phenomenal

world. 'Even as sugar exists entirely pervading the juice of the sugar-cane, even so I pervade the three worlds in the form of non-dual bliss. All beings from Brahman (the creator), on to the (tiniest) worm, are imposed on me, even as the billow, from the bubble on to the boisterous heaped-up form, is imposed on the vast ocean. Even as the ocean does not stand in need of the tiniest drop remaining in the billow, even so, may not the (least) desire for sensual pleasures rise in me, who am of the form of the bliss (of the Brahman). Even as there is no hankering after poverty in the man of affluence, even so, the desire for sensual pleasures would not arise in me, who am immersed in the bliss of the Brahman. A man of intellect, seeing (before him) poison as well as nectar, would surely avoid the poison. Even so, having seen the Ātman as well, (along with what is not the Ātman), I will verily give up what is not the Ātman. The Sun, which reveals (in its radiance) a pot, does not cease to exist, merely because of the destruction of the pot. So also, the Witness, (the Brahman), which appears, as (though it has) a body, does not perish, when the body perishes. Not for me is bondage. Not for me is liberation. Not for me is the Sāstra. Not for me the Guru, (preceptor). By the blooming forth of Māyā alone, I become the non-dual (Brahman) transcending the Māyā (Illusion). Let the vital airs flow, discharging their duties (of in-filling and out-flowing), or let the mind be destroyed through desires. How can there be misery for me, who am filled with bliss of the knowledge (of the Brahman)? I shall duly

know the Ātman in a moment. But Ah! whither has (my) ignorance taken to its heels? (By my knowledge of the Ātman, and simultaneously therewith, by my becoming the Ātman), now has ceased to be the function of a doer for me. There is nothing to be done by me anywhere. Now that I stand quite apart from the three sheaths, things relating to them, such as my being descended from a Brāhmaṇa-family, my clan as well as my gross body, are no more for me, who am cut away from the gross state. Hunger, thirst, blindness and deafness, lust, anger and the like, pertaining to my Līṅga-deha, (subtle sheath), cease to exist in my case, as there is no subtle sheath for me, (wherein they may inhere). Non-sentience, love and joy, which are functions inherent in the causal body, are no longer in me, who am eternal and have a changeless form. Even as, in the case of an owl, the Sun is reduced to the form of darkness, even so, in the case of a deluded man, darkness (ignorance) is imputed to the self-manifest (Brahman) of exquisite bliss. Even as the eye, when its vision is obscured by the presence of clouds, comes to the conclusion that there is no Sun (shining), even so, the embodied man, whose mental vision is obscured by ignorance, thinks that there is no Brahman. Even as nectar, which is quite apart from poison, is in no way affected by the dangerous properties of poison, I shall not be affected by the evil effects of non-sentience, having been cut off from non-sentience, through the manifestation (of the Brahman in me). Even though a particle of the flame of a lamp is small, it dispels

considerable darkness. So also, even though the knowledge (gained by one) may be little, it will destroy a great deal of ignorance. Even as there can be no serpent in the rope, in all the three durations (past, present and future), so also, commencing from the subtle conception of individuality and ending with the gross body, there can be no phenomenal world for me. I am peerless. There is no non-sentience in me, because of my being of the form of sentience ; nor is there falsehood for me, because of my being the truth (of the Brahman) ; nor is there misery for me, because of my enjoying the bliss of the Brahman. [By reflecting thus, self-realization is accomplished. From self-realization dawns the knowledge of the Brahman alone, resulting from the negation of everything apart from itself. Simultaneously with such dawning, the knower remains as the Brahman alone and becomes a Videha-mukta.] (11-31)

FRUIT OF THE STUDY OF THIS UPANIṢAD

On studying and reflecting on the Ātma-prabodh-upaniṣad for one Muhūrta, (the student-practitioner) does not reincarnate again, does not reincarnate again. —Thus the Upaniṣad. (31)

THE EKĀKṢAROPANIṢAD

[This Upaniṣad, which is the Sixty-ninth among the 108 Upaniṣad-s, and forms part of the Kṛṣṇa-yajur-veda, after dealing with the conception of all things as the Ātman alone, ends with the exposition of remaining as the peerless Brahman alone.]

HYMN IN PRAISE OF NĀRĀYAṆA, AS THE ĀTMAN IMMANENT IN ALL BEINGS

When the imperishable (substratum, over which the perishable phenomenal world is super-imposed, the Mahes'vara), along with Umā, (the Parā-s'akti), (is meditated upon), through the Suṣūmṇā-path and here (in the Sahasrāra), (as non-differentiated in the interior), (the Paramātman remains as) the one perpetual existence alone. Hence, O Lord! that which does not perish, (whether the delusion born of ignorance persists or ceases to exist), that one (manifestation, the Brahman), thou art. Thou art the origin of the universe, the Lord of all creatures, the most ancient one, the one (supreme entity), which, having become a cloud, is the protector of the world (through its showers). Immersed in the universe (in the form of the Jīva) and having

become possessed of the vision of great sages, thou art the lustrous Virāj, (Ātman) and the supreme master of all the worlds. Thou art the originless, foremost existence, (the Brahman, existing anterior to all created things). Thou art Hiranya-retas, (the fire). (Thou art) the sacrifice. Thou alone art the one supreme ruler and the most ancient one. Thou art the chief vital energy, the fountain-source and the generator of the world, (through the Sūtrātman). The entire universe has been pervaded by thee, with thy one step. Thou art the only offspring (of Viṣṇu), out of whom sprang forth the creator, the fountain-source and the chief vital energy of the universe, (for holding sway over the region of the universe), the great archer wielding an arrow. (Equipped with the bow and arrow of the outer and the inner senses), drawing the bow with the arrow (of the inner sense), of the radiance of the rising Sun (mounted thereon), thou manifestest thyself (through the Sūtrātman) in another ethereal region, as the Hiranya-garbha. (O Lord !) the great celestial bird, (the Sun), created by thee out of thy lustre, courses through the ethereal regions, (bestowing the power of vision to all beings.) Thou art (Indra), the wielder of the Vajra, (the thunderbolt). Thou alone art Rudra, the Lord of the Pramatha-gaṇa-s. Thou art very dear to the hearts of the denizens of Soma-loka, (the lunar world), bestowing on them the fruits of their desires. Thou art that, (to propitiate which, the multitude of Ṛtvij-s officiating at sacrifices, gives) the Vaṣaṭ-offering. Thou art likewise that (giver of satisfaction

to celestial beings and the manes of departed ancestors, through) the Svāhā and the Svadhā oblations (respectively, offered by austere house-holders). (Thou art) the Rudra (curing the disease of worldly-mindedness of thy devotees), (the Antar-ātman) abiding in the cavern of the heart of all beings, (perfectly unconcerned with their mental attitudes and proclivities). (Thou art) the upholder of all, (in the form of the Jīvātman, the basis of all vital energy). Thou art the creator of the world. (Thou art) the wind (that wafts). (Thou art) Su-parṇa, (the king of birds). (Thou art) Viṣṇu, the porpoise (supporting the world on his snout). (Thou art) the night. (Thou art) the day. (Thou art) the past, the future and the present actions and durations. (Thou art) the regular course (of the world). (Thou art) the imperishable existence. From thy mouth flow the Ṛc-, the Yajus- and the Sāman- hymns of the Veda-s. (Thou art) the monarch (of the world). (Thou art) the radiant one. (Thou art) the mid-ethereal region. (Thou art) the leader of the sacrifice. (Thou art) the consumer of the sacrificial offerings. (Thou art) the mighty Lord. (Thou art) the eleven Rudra-s. (Thou art) the hosts of Asura-s. (Thou art) the (eight) Vasu-s. (Thou art) the self-same radiant Virāj, established in the region of the Sun and elsewhere, dispelling the darkness (of ignorance and its concomitants); in the interior of the ether of whom is the beautiful-navelled (Māyā), (enclosing within her womb the entire macrocosm); (wherefrom) the myriads of rays (emanating from the Sun and other luminaries, are said

to take their origin) and the entire world shines with a golden lustre (derived from that Virāj). (Thou art the Viṣṇu), that is omniscient, that is the protector of the world and constitutes the navel, (centre of vital energy) of all orders of creation, animate and inanimate. (Thou art) the warp and the woof. (Thou art) the centre of repose, for the diverse courses of life. (Thou art) Prajā-pati, the son of Viṣṇu, with thy limbs constituting the Veda-s. Knowers of the Brahman know thee as the one absolute entity, the pure and passionless convictions of whose mind are incapable of being scrutinized by the Ṛc-, the Yajus- and the Sāma-Veda-s, as the one possessed of a thousand arms, as the one made of gold and as the foremost among the knowers of the Brahman. (Thou art) the one, whom alone the knowers of the Brahman praise, during the sacrifice, with the hymns of the Sāman-, the Yajus- and the Ṛc- Veda-s. Thou art the male and the female. Thou art the only son. Thou art the daughter. Thou art verily the earth. Thou art the supreme ruler. (Thou art) Varuṇa, the king (of the oceans). Thou art the year. (Thou art) the Aryaman, (the Sun). (Thou) alone (art) all. (Thou art) the Mitra, (the Sun). (Thou art) the Su-parṇa, (Garuḍa). (Thou art) Indra. (Thou art) Varuṇa. (Thou art) Rudra, (the destroyer). (Thou art) Brahman, (the creator). (Thou art) Viṣṇu, (the sustainer). (Thou art) the Savitr, (the Sun). (Thou art) the Go-pati, (the lord of beings). Thou art the Viṣṇu, that protectest all beings from the race of demons. Thou, being the

cause of the world, by thee (of the character of existence, sentience and bliss), have been completely invested (all falsehood, non-sentience and misery, which are the progeny of ignorance and its concomitants). Thou art the three worlds, Bhūr, Bhuvar, and Suvar. Thou art verily the Svayaṃ-bhū, (the Virāj, born of thyself) and art hence facing all directions (above, around and below). [Nothing else can be described verily, with the words beginning with, "Thou art the origin of the universe" and ending with "Facing all directions." Verily O Lord! from the point of view of the supreme truth, thou remainest as the Brahman alone, without a counterpart, established in that state, through the negation of the comprehension of things apart from the Brahman.] (1-12)

FRUITS OF THE KNOWLEDGE OF THE ALL-ĀTMAN

He, who always knows, in this manner, the great Lord abiding in the cavern of the heart, that is ancient, that comprehends all, that is made of gold, the ultimate resort of all intelligent men, that man of intellect stands established beyond his intellect, (as the man of the highest wisdom, transcending the delusion created by his intellect, as to the existence or otherwise of the ignorance of the Ātman and its concomitants and becomes a Videha-mukta). Thus, the Upaniṣad. (13)

THE KAUṢĪTAKI-BRĀHMAṆOPANIṢAD

* [This Upaniṣad, which is the Twenty-fifth among the 108 Upaniṣad-s and forms part of the Ṛg-veda, deals with the exposition of the Para-brahman, through an exposition of the A-para-brahman.]

CHAPTER I

THE PRIMARY AND THE SECONDARY FRUITS OF SACRIFICES IN GENERAL

Once upon a time, the Gārgyāyaṇi, the great grandson of Garga, Citra by name, (who was fully conversant with the real nature of the Brahman, attainable through religious observances of the Karma-kāṇḍa), who, (though he had fully discharged his duties in that direction), was about to perform a sacrifice, (with a view to restrain the world from straying into the wrong path, by setting it an example, through the performance of a great sacrifice), invoked the aid of (Uddālaka), the son of Aruṇa, (in the conduct thereof, thus : "O Lord! this important sacrifice has to be performed by me only with thy help.") Then, he (Uddālaka, the son of Aruṇa) ordered his son, Śveta-ketu thus : "Do

thou go (in my stead) and aid him in the performance of the great sacrifice." (S'veta-ketu accordingly made up his mind to undertake the task set by his father). Thereupon he, (Citra, with a view to test the capacity of S'veta-ketu, who was seated before him), asked him thus: "O Son of Gautama! in this world, (sacrifice in general is) invested (with ordinary and extra-ordinary fruit-bearing qualities). To attain which (of these two kinds of fruits) doest thou propose to help me in the conduct of this sacrifice? (Only after knowing about the real nature of the ordinary and the extraordinary fruits attainable through sacrifices, do great men) in this world (perform or cause to be performed sacrifices. Of the two, doest thou know about the real nature of what is characterized as the ordinary fruit, leading to incarnations again and again, or else about the real nature of what is characterized as the extraordinary fruit of not reincarnating at all, the import of the "A" of the Praṇava, the seat of Viṣṇu? Shouldst thou cause the sacrifice to be performed by me) after gaining a knowledge (of the ordinary and extraordinary fruits of the sacrifice), thou wilt attain fruits proportionate thereto. (Otherwise, thou wilt share in the fruit of quite the opposite quality.") (Thus urged by the Gārgyāyaṇi, Citra), S'veta-ketu replied unto him thus: "Alas! I do not make out the true import of this discourse of thine. I shall however ask my father and Guru." Thereupon, he (went to his father's hermitage and) after approaching him asked him (as follows: "Thus and thus did Citra ask me). How could I

explain (what I have not myself clearly understood ?)" The father thereupon answered : " I also know it not. How then can I tell you ? Only in the assemblage of pupils gathered round the Guru, did we study the Veda-s. Then, whatever secrets our Guru or other preceptors imparted unto us, that alone did we grasp, and nothing more. Therefore, Child ! come, let us both reach his (Citra's) presence."

SECONDARY FRUIT—ATTAINMENT OF HEAVEN AND RETURN ONCE AGAIN

Then, he, (this Gautama, the Āruṇi, along with his son, Sveta-ketu,) sacred fuel in hand, went, (as a pupil) to meet the sage, Citra, (the reputed Gārgyāyaṇi), in the manner prescribed by the S'āstra-s therefor), saying, " Let me approach thee, (to be imparted instruction in the Vidyā relating to the real nature of the secondary and the primary fruits attainable through sacrifices in general) ". Thereupon (Citra) replied unto him thus : " O Gautama ! that hast approached me (for the acquisition of the Vidyā), thou art thyself half the Brahman, (being the best among the Brāhmaṇa-s). Come. Let me make that Vidyā known unto thee, (along with its general enunciation) ". He said : (" I shall first deal with the lore relating to the secondary fruit. In this world,) there are those who desire to live as mere doers of actions springing out of desire, and (at the last stage of their lives) make their exit from the world. All of them reach only the lunar mansion (known as heaven).

(Having lived there till the fruits of their deeds waste away (through enjoyment, they once again return to this world). The bright lunar fortnight, (celestial happiness) is consumed by the functioning of their Prāṇa-s (inner senses). Thereafter, (after their enjoyment and the consequent cessation of scope for residence (in heaven any longer), in the dark lunar fortnight (in the intense impetuosity generated by the cessation of enjoyment and the restoration of the *status quo ante*), there is not generated (in these doers of deeds springing out of desire, even to a slight extent, the proclivity to the spirit of detachment, that should arise in consequence of their actions proving infructuous, as they merely contribute to their frequently reaching heaven or hell, only to be sent back into many a series of births, over and over again, and also the scope for the development of detachment is curbed by the potent influence of actions prompted by the desire for enjoyments and the impressions left by them). Verily, the Moon, (which is the food of the Deva-s, the denizens of heaven), (that deed which takes the doer to the celestial regions and on that account partakes of the character of the Moon) is the door leading to Svarga, (heaven). Him, (who has spent his Karma in heaven (or hell) and is about to reach this world again), when he is ripe for falling from heaven (or rising from hell), the creator creates again and again, in accordance with the nature of the remnant of his Karma; which (creator) turning into rain (along with) him, who has thus to be turned back into this world (at the proper time) falls as rain. (The

rain-drops penetrating the soil of this earth, become grains of paddy, millet and other cereals, herbs, oil-seeds, pulses and the like. The species of the creature will take after the nature of the Karma). As a worm, or a caterpillar, or a vulture, or a tiger, or a lion, or a fish, or a snake, or a human being or any other order of creation, (reckoned at four thousand millions in all), (this doer of the deed which has yielded fruit) is born again in the wombs of one or other of the orders of creation mentioned above, in accordance with the nature of the Karma yet to be spent, the nature of the Vidyā practised by him in the previous incarnation (and the degree of spiritual excellence reached by him). Should (his Guru or any other) ask this person descended from a higher plane into a lower plane, "Who art thou?"—he would reply unto him as follows : (2)

THE PRIMARY FRUIT—THE ATTAINMENT OF THE STATE OF THE BRAHMAN IN THE BRAHMA-LOKA

From the far-seeing (Hiraṇya-garbha), (well versed in the practice of the means to be adopted for liberation from bondage, presiding over the Liṅga-sarīra) composed of the fifteen, (*viz.*, the five organs of perception, the five organs of action, the four inner senses and the Prāṇa), the Ṛtu-s, (the sub-divisions of the year), (as well as the various kinds of food that are meant for consumption by all living beings, the seasonal harvests of grains, such as paddy, millet, oil-seeds, pulses, and the like, the herbs and trees of the forests), are produced in this world. (The food thus produced and

consumed) by the person that is the doer of Karma, the prospective parent, (at the approach of the proper time and in accord with the Karma), reaches the belly of the man (or the woman) and, (after being digested and assimilated), is turned (by an elaborate process) into the sperm of the male (or the ovum of the female). Then, (in accordance with the ordinance of the Lord Prajāpati) : "Do ye have intercourse with your wives, at the prescribed period, for the continuance of the race," (the Vijñānātman), the Jīva, subjected to the condition of entering into the composition of the semen of the prospective father and being introduced into the womb of the would-be mother and remaining there for a period of twelve to thirteen months, (of twenty-three days each, in duration), is born after the lapse of twelve months, and in the course of the thirteenth month, and (on being administered the forty-four Sacraments, in the prescribed order, commencing from Garbhādhāna, impregnation), becomes endowed with discrimination. If, at this stage, any one should question him, "Who art thou?"—he will make answer thus: "I was united to a parent for twelve and thirteen (months), to acquire the knowledge of (the Brahman, that is) the real existence. In virtue of my having practised righteousness and undergone severe austerities, I am the seasons (and am evolved out of the seasons, endowed with a gross body built out of the food yielded by the seasons). (I am the Vijñānātman, the Jīva, sheathed in such a gross body. O Ye, ignorant men of the world! Alas! you have turned yourselves into mere gross bodies,

made of the food yielded by the seasons and rendered yourselves mortal, on account of your having to enjoy the fruits of your accumulated Karma yet unspent. There is the Brahma-vidyā yet for your rescue. Do not grow down-hearted, as, through the practice of that Vidyā, you can yet attain the primary fruit of the great sacrifice of the character of the attainment of the highest seat of Viṣṇu, when there will be no more scope for you to return to this wretched worldly existence, for the enjoyment of the fruits of the unspent desire begotten of Karma and the impressions thereof in the form of pure and impure Vāsanā-s. Hence, after giving up the false attachment towards your own bodies, subject to periodical changes and death and also towards your wives, do you commence in right earnest, without loss of time, with your minds uncontaminated by desires, the practice of Jñāna and Karma combined, or the realization of the Brahman alone, with the conviction that whatever remains after the negation of everything apart from the Ātman is the Brahman alone. There are some, who, even after a repeated study of the treatises on the systems of Vedānta, stray away from the truths expounded therein. Confronted with the difficulties in the way of accomplishment, some leader among men becomes exclusively devoted to the Upāsana, (worship) of the supreme being, and after giving up the quest after the transcendent state (of the Brahman) and the means to be employed for attaining it, has recourse to the practice of Upāsana, (as the *via media* between the acquisition of the knowledge of the Brahman, through

study, reflection and concentration and the performance of rituals leading to religious merit, it being a wholesome combination of the two, or after renouncing as a first step all actions and austerities, takes to the study of Vedānta, chiefly with a view to be rid of the five faults, doubt and others, that baffle him). If, after spending his life-time thus, he becomes accomplished to the fullest extent, then at the time of his departing from this body, this reputed leader, taking to a celestial vehicle, would course through the path leading to the world of fire, and reach it. In due course he reaches in order, the world of air, the world of Varuṇa, the world of Āditya, the world of Indra, the world of Prajā-pati and finally the world of Brahman. In this celebrated world of Brahman is the great deep lake of the name of Āra, the sight of which rids him of the three kinds of torments relating to the Ātman, the elementals and the presiding deities. A Muhūrta (one and a half hours) spent there in the adoration of the Brahman, brings about the cessation of attachment to all kinds of external pleasures. There, in the Mahā-vaikuṇṭha, flows the river Virajā. There is also a Kalpaka-tree of the name of Ilya, bestowing the heart's desires of all. Residence thereunder is productive of shyness in the indulgence in anything other than the adoration of the Brahman. That place is known as Aparājita, impregnable to those who have recourse to their own way of doing things or are merely practitioners of actions and austerities, as prescribed in the Karma-kāṇḍa. That Brahma-loka has been created in an excellent manner by the supreme being, (the

Lord Viṣṇu). That world is carefully guarded by the redoubtable Indra and Prajā-pati as door-keepers. The resting place there is the conjunction of the innermost and the transcendent sentience of immeasurable energy. The beloved wife there is the creature of one's own fancy (and not fit for the enjoyment of vulgar pleasures). Whatever catches the eye there is immensely beautiful, (due to the immediate presence of the eternal radiance of the Ātman). The flowers culled from the Veda-s, (the great sacred texts), along with their full import are spontaneously revealed to the inner sense of its denizens, by the Jaganyambā, (Mother-knowledge, of the character of the Praṇava, who sings that apart from the Brahman, the phenomenal world of ignorance and its concomitants does not exist). The limbs of the mother, (the letters 'A', 'U', 'M' and the Ardha-mātrā of the Praṇava) are either the celestial nymphs or the rivers flowing there. Him, (who has entered the Brahma-loka through the practice of such knowledge, (Jñāna) and action, (Karma) and has attained Brahmanhood), all these, (the lake Āra and others described above), (as also the Praṇava, and the Mahāvākya-s with their import), reach in the usual course. In the direction of him (who has attained the highest state), Brahman, (Viṣṇu or Rudra), leaps forward, as if to hail him thus: " This (person), though he has gained a reputation akin to mine, (through his knowledge of the Brahman devoid of the veil of Māyā), cannot yet aspire to gain my seat without my grace, though he holds sway over the basin of the Virajā river. Hence, out of

sheer compassion for him, I have hastened to him, (assuming his state) " (3).

THE ATTAINMENT OF THE GLORY OF THE BRAHMAN BY THE KNOWER OF THE BRAHMAN

Five hundred Āpsaras-s, (celestial nymphs) attend (daily) on him, (who has attained the state of the Brahman), (through the study of the Brahma-vidyā). One hundred (of them greet him) with celestial garlands in their hands. One hundred (others) approach him with collyrium (for the eye) in their hands. One hundred (yet others) reach him with fragrant toilet powder in their hands. One hundred more go to him with fine garments in their hands. One hundred (that yet remain), receive him with appropriate finery, dainties and delicacies in their hands. The five hundred embellish him in all the grandeur of the Brahman. Should the knower of the Brahman, chance to be the realizer of the non-differentiated Brahman, he attains that type of Brahmanhood alone. (Should he have realized the differentiated Brahman alone, then he attains that type of Brahmanhood). This person occasionally comes (out of the seat of the Brahman) and mentally reaches the lake Āra. Others apart from the knower of the Brahman, within near approach of him, get drowned in the lake and are rendered devoid of passion. Then the knower approaches the lake for the short space of a Muhūrta. His mental functions, tending outward, which is so inimical to the absorption in the Brahman, begin to

flee away from him, (who, in his turn, becomes absorbed in Nirvikalpa-samādhi, changeless trance). Whenever the knower finds his mind turned away from introspection, he approaches, through his mind alone, the Virajā river and on seeing it, bathes therein. (After washing the impurities of his by such immersion), thenceforward, he shakes off all the virtuous and vicious Karma-s accumulated previously. His favourite coparceners and other relations, who venerate him, as if he were a divine being, attain (the fruit of) all his virtuous deeds. Those, that have acted against his interest, attain all the sins committed by him. (On account of this, rid of the fruits of his virtuous deeds as well as his sins, he attains the state of the Brahman, through meditation on the Brahman). Even as a charioteer, driving in his chariot, has his eyes turned on the wheels of the chariot, even so, the knower will have his eyes turned, day and night, on the wheels of the chariot of worldly existence. Thus he throws off the fruits of his virtuous and vicious deeds, the results of his ignorance, and all the other pairs of opposites as well. With the vanishing of ignorance, should the sage, devoid of the pairs of opposites, come to realize the Brahman that is peerless, then, simultaneously there with, he advances towards the Brahman alone. (4)

ATTAINMENT OF EXTRAORDINARY POWER, BY THE KNOWER OF THE QUALIFIED BRAHMAN

He (the knower) then comes in the direction of Ilya, (the Kalpaka)-tree. Him, (who approaches the

tree), the fragrance of the Brahman enters. Then he reaches the spot, (residence wherein is) productive of shyness in the indulgence of everything other than the adoration of the Brahman. (On his approaching the spot, the perception of the Brahman directly dawns upon him). Then he moves in the direction of the impregnable place. On approaching it, the radiance of the Brahman enters him. Then he goes to the place, where Indra and Prajā-pati stand as door-keepers. At his sight, they flee away from him. Then he moves towards the place beautifully designed by the supreme ruler, Viṣṇu. The fame of the Brahman then enters him. Then he goes towards the raised seat, (the Vidyā of the form of the knowledge of the Brahman), radiant all round and capable of driving away the darkness of the ignorance of the Ātman. This is Prajnā (supreme sentience). Through such supreme sentience he perceives himself in the light of the Ātman. Then he moves in the direction of the couch of immeasurable brilliance, (the meeting place of the transcendent Brahman and the innermost Ātman). The Mukhya-prāṇa (prime vital principle) enters, approaching where he is. (Or, on he goes in the direction of the golden couch sparkling with the nine kinds of gems bespangling it, mounted on four pedestals and richly decorated. Then the chief Prāṇa enters him, who has thus approached his bed). Of that couch, the past and the future form the two eastern pedestals. The goddess of wealth (Lakṣmī) and Mother Earth (Bhū-devī) form the two western pedestals. The Bṛhat- and the Rathantara-sāman-s

take the place of indescribably sweet songs. The Bhadrā and the Yajñā-yajñīya form the top-region of the couch. The Ṛc-s and the Sāman-s are the eastern and western cornices, while the Yajus-hymns form the northern and southern cornices. Moon-beams form the cushion, the Sāman, Udgītha, the beautifying bed-sheet and Lakṣmī, ever enduring with the Paramātmān, is the pillow. In that couch, (furnished as aforesaid), is the Brahman always. (Becoming the chief Prāṇa) in this manner, the knower mounts on the couch, which the glorious Brahman graces with his presence (as described above), through the inter-space between the two eastern pedestals. Then the glorious Brahman asks him, (who has thus mounted on his couch) thus: "Who art thou?" The knower replies unto him thus: "I was (at first) the seasons (of the year). Later on, (sustained by the food yielded by the seasons), I became related to the seasons. I am thus evolved from ether, the prime cause of all (and from the vicinity of the Brahman)." Says the Brahman unto the knower: "(Nay such origin could not have been attained by thee, as described by thee just now). Thou art the Ātman of the five elements and their variants (evolved therefrom, from quintuplication), which take their origin from the Mahat-tattva, (the vast expanse of radiance taking the specific form of) Saṃvatsara, (year), out of the generic, indistinct, eternity with equipoised properties. (The Ātman of all art thou. Remain firmly convinced in the attitude, "I am he, (the Paramātmān, the Ātman of all). What thou art, that I am."

Where-upon, the knower asks the Brahman again thus :
 " Who am I, (I know not). Pray do thou teach me
 this." (5)

THE TRUTH OF THE ĀTMAN, OF THE ĀTMAN
 REMAINING AS THE ALL-ĀTMAN, AND AS
 THE BRAHMAN ALONE

(Then said the Lord in reply): " It (the reply to the question, " Who am I ? ") may be described as the real existence, (that remains unaffected through the three durations, past, present and future), (in other words, " Thou art of the form of eternal existence alone "). " What then is the real existence ? " (asked the knower). (In reply thereto says the Brahman), " That which stands differentiated from (Dis', Vāta and other) deities (presiding over the inner senses and the vital airs), as also from the inner senses and the vital airs, that alone is Sat, (existence), (which becomes these presiding deities and the vital airs). All this is comprehended by the term Satya, (the truth). To that extent is all this. All this thou art ". (The knower) asks (the Brahman) again : " (When all this is of the character of existence) how then does (the Brahman) attain male names ? " (The Brahman) would reply unto him thus : " Through the Prāṇa, (a word in the masculine gender). " " How female names ? " (asks he). " Through Vāc, (speech), (a word in the feminine gender) " (is the reply). " How neuter names ? " asks he. " Through Manas, (the mind), (a word in the neuter gender).—" How smells ? " " Through

the nose."—"How forms?" "Through the eyes"—
 "How sounds?" "Through the ears"—"How the
 savour of food?" "Through the tongue."—"How
 actions?" "Through the two hands."—"How pleasure
 and pain?" "Through the body."—"How sexual
 pleasure, dalliance and progeny?" "Through the
 genitals."—"How locomotion?" "Through the feet."
 —"How thoughts, cognitions and the various kinds of
 desire?" "All this through intuition, (of the form of
 "I am the Ātman confirmed in the sentience of the
 Brahman)," (is the reply). Thereupon does the knower
 say, "Whatever significance is implied by the terms,
 "This," "That", "Mine" and "Thine," in this world,
 all this is verily (the Brahman) attained by me. That
 several and collective intuition of the Brahman, the
 absolute sentience, (the sage) who knows thus, who
 knows thus, attains it (as the Ātman alone, as that
 which remains as the peerless sentience, which is verily
 subject to no Upādhi-s (limitations), though it is osten-
 sibly so, owing to the erroneous attribution unto it
 through ignorance and its concomitants, of such Upādhi-s
 (limitations), (and, simultaneous with the dawning of
 such knowledge, remains as the Brahman alone). (6)

CHAPTER II

THE WORSHIP OF THE PRĀṆA AS THE BRAHMAN AND THE FRUIT OF SUCH WORSHIP

Sage Kauṣītaki, (son of Kuṣītaka) said, "The
 Prāṇa is the Brahman". (The Prāṇa, which reaches

the foetus in the womb of a young woman in the fifth month of her pregnancy, through the tip of the toes of her two feet, is alone the Brahman). Unto that Prāṇa, that is the Brahman, the mind (and the other inner senses, carry as their offering the knowledge relating to) the three durations, (the past, the present and the future), (in the form of mental resolve and the like); (the five outer organs of action represented by) the vocal organ, which clothes (the world of forms with names of the character of articulate expressions, carry unto it as their offerings, articulate expressions, locomotion, grasping, enjoyment of sexual pleasure and evacuation); the eye, the ear, that causes (sound) to be heard (and other organs of perception, carry as their offerings unto it, form, sound and other perceptions). (In this manner,) unto this Prāṇa, that is the Brahman, (in its collective and individual aspect), all the deities (presiding over the inner senses, the organs of action and perception) carry as their offerings (mental resolve, reasoning, intellect, individuality, articulate expression, locomotion, grasping, enjoyment of sexual pleasure, evacuation, perception of forms, sounds, tastes, smells, and touch), though it does not ask for the same. In the same manner, unto this Prāṇa alone, all beings that exist in the phenomenal world carry their offerings unasked. He who knows thus, unto that knower, this alone is the Upaniṣad (to be adored and practised as a silent vow), *viz.*, that he should nowhere beg (of others for anything). Even as one (who has taken to the vow of mendicancy), going about a village in quest of alms,

should encamp there with the firm resolve, "I shall not partake of the alms that may be given in this village (only if asked for)", even so, the knower of the Brahman should not ask for alms, (but subsist only on whatever is voluntarily offered). Those that rejected him in response to his call for alms on the previous occasion, would invite him, saying, "May we give unto thee". This is the Dharma (line of conduct) to be adopted by the person who goes about begging. In the same manner others also, of whom he does not beg for alms, would invite him, saying, "May we give unto thee". Sage Paiṅgya, (son of Piṅga), also said, "The Prāṇa is the Brahman." Of that Prāṇa, that is the Brahman, the eye (and other organs of perception) are more reliable guides than speech (and other organs of action). The ear takes precedence over the eye. The mind excels the ear. The chief Prāṇa prevails over the mind, as the Samrāj, (over-lord). Unto the chief Prāṇa, that is identical with the Brahman, all these deities (presiding over speech, the eye, the ear and the mind), carry their offerings unasked. Similarly, unto that alone, all beings carry their offerings unasked. He who knows thus, his Upaniṣad is, "One should not beg." That is, even as, after going about the village in quest of alms, when the mendicant encamps there with the determination, "I shall not partake of the alms, given in this village (only when asked for)", those who rejected him on the previous occasion would invite him saying, "May we give unto thee." This is the Dharma (right line of conduct) to be adopted

by a mendicant. In the same manner, others also, of whom he does not beg for alms, would invite him, saying, "May we give unto thee." (1)

THE RITUAL, KNOWN AS EKA-DHANĀVARODHANA,
FOR THE ATTAINMENT OF WHATEVER IS
UNATTAINABLE

Then, (after the adoration of the Prāṇa), is the ritual, known as the Eka-dhanāvarodhana, (without which the one object of one's desire cannot be attained). Hence, one should fix his attention on the ritual, the Eka-dhanāvarodhana, (obstacle to the one object of one's desire). On the Full-moon day or the New-moon day or in the bright lunar fortnight on an auspicious Nakṣatra (asterism), gathering together the sacred fire, sprinkling water around the fire, spreading Darbha-grass around it, in the prescribed manner, sprinkling water silently around the fire, without muttering any Mantra (mystic formula), kneeling on the right knee turned towards the east, the sacrificer pours the ghee-oblation by means of a sacrificial ladle or the cup used for the drinking of the Soma-juice or other vessel, muttering the special formula (relating to the ritual) thus: "The Devatā (deity), known as Vāc (speech), is the one obstacle. May she shield, on my behalf, this, (the one object of my desire), from that (obstacle). Svāhā unto her. The deity, known as Prāṇa, is the one obstacle. May she shield, on my behalf, this, (the one object of my desire), from that (obstacle). Svāhā

unto her. The deity, known as the eye, is the one obstacle. May she shield, on my behalf, this, (the one object of my desire), from that (obstacle). Svāhā unto her. The deity known as the ear, is the one obstacle. May she shield on my behalf, this, (the one object of my desire), from that (obstacle). Svāhā unto her. The deity, known as the mind, is the one obstacle. May she shield on my behalf this, (the one object of my desire), from that (obstacle). Svāhā unto her. The deity, known as Prajñā, is the one obstacle. May she shield on my behalf this, (the one object of my desire), from that (obstacle). Svāhā unto her." Thereafter (after the offering of ghee-oblations), after smelling the smoke and smearing one's limbs with the ghee showered as oblation, breaking his silence, he should give utterance to the object of his desire or send a messenger to fetch the object of his desire, from the place where it is. That will he attain even here. (2)

OBSERVANCE RELATING TO THE DEITIES, WHICH
WOULD BRING ABOUT THE ATTAINMENT OF
ALL DESIRES

Then, for the reason that the Karma (observance) for the propitiation of the divine Prāṇa, has to be performed, (without the performance of which, there can be no attainment of the object desired), by the performance of which, there is increased scope for the attainment of the coveted object and there is increased longing for its performance, on the day of the Parvan

(the full moon or other auspicious day, in the bright lunar fortnight), with a favourable Nakṣatra (asterism), gathering together the sacrificial fire in the manner prescribed therefor, one should offer ghee-oblations to the fire muttering the following formula : " I who am this (Prāṇa), offer unto thee, the Vāc (speech in me), Svāhā. I, who am this (Prāṇa), offer unto thee, the Prāṇa (vital principle in me), Svāhā. I, who am this (Prāṇa), offer unto thee, the eye in me, Svāhā. I, who am this (Prāṇa) offer unto thee, the ear in me, Svāhā. I, who am this (Prāṇa) offer unto thee, the mind in me, Svāhā. I, who am this (Prāṇa) offer unto thee the Prajñāna (the sentient principle) in me, Svāhā." Then, after smelling the smoke and smearing the limbs with the ghee offered as oblation to the sacrificial fire, breaking the vow of silence, he should touch with his hand, whatever he has in his mind as the object of his desire, and seek to walk in that direction (wherein the quarry lies), and, should it be incapable of being touched, he should stand at a spot, wherefrom the wind coming into contact with his body might blow in the direction of the desired object and touch it. Then should he stand silently without speaking to any body. Thereby, even though the person of his quest may be hard to please, he will soon become his favourite. (Those that have received the blessings of the Paramātmān), whatever they might think of, that they become, even in this life. Whatever else they might aspire to attain in their mind, that they will surely attain.

(3).

AGNI-HOTROPĀSANA, THE MEANS LEADING TO THE PRĀṆA-BRAHMAN

Then, for the reason that special fruits are bestowed by it, the offering of food-oblation in the evening to the sacred fire, the spiritually minded declare, is the Agni-hotra brought into being by the Ṛg-vedic seer, Pratardana. As long as the Puruṣa (the Ātman), that accomplishes this kind of Agni-hotra, manifests himself (in the attitude), (" I am all this "), so long, apart from being the Puruṣa, he is not capable of functioning otherwise. Then, (the Puruṣa) offers Prāṇa as offering to the sacred fire of Vāc. As long as the Puruṣa is capable of functioning, resting on the Prāṇa, so long, apart from being the Puruṣa, he is not capable of manifesting himself as Vāc and the like. Then the Prāṇin, (the Ātman) offers Vāc and others on the sacred fire of Prāṇa. (During the waking state, when Vāc and others are functioning, he offers Prāṇa as the oblation on the fire of Vāc and others, when Prāṇa is reduced to a state of subordination. During the sleeping state, when Prāṇa is functioning, he offers Vāc and others on the fire of Prāṇa as oblation, as a result of which, Vāc and other organs of perception and action, as well as the inner senses, are reduced to a state of suspended animation. These two immortal and never-ending oblations, the waking (and sleeping states), the Puruṣa offers every day and without interruption. Then, (after the body ceases to exist), whichever other offerings are offered, because of their being of the

nature of final offerings, are affected with Karma. It is on this account that those who are in the know of the nature of these offerings, have recourse to this form of Agni-hotra, (of the form of offering the waking and sleeping states as oblations), even before (their death). In that case, how can this be tantamount to the adoration (Upāsana) of the Brahman? The Upāsaka should adore the Prāṇa, (that is the Brahman), (which does not function in the waking and other states and which resembles) a completely parched up vessel of mica, (which neither reflects light, nor allows light to pass through), as the Ṛg-veda. For, all beings adore him for the attainment of superiority over all. (The Upāsaka) should adore (the Prāṇa) as the Yajur-veda. For, all beings resort to him for the attainment of superiority over all. (The Upāsaka) should adore (the Prāṇa) as the Sāma-veda. For, all beings make obeisance unto him for the attainment of superiority over all. (The Upāsaka) should adore (the Prāṇa) as Śrī, (the goddess of wealth), he should adore it as the glory (of the Brahman), he should adore it as the radiance (of the Brahman), for the reason that, of all the Śāstra-s, this one (relating to the Ātman) brings on the height of prosperity, the height of glory and the height of radiance. In the same manner, he who knows thus, becomes possessed of the height of prosperity, the height of glory and the height of radiance of all beings, (as he attains the state of liberation *in excelsis*, the perfect knowledge of the most exalted knower of the Brahman, and the transcendent radiance

resulting from the coming together of the innermost Ātman and the transcendent Brahman, non-differentiated therefrom). The Ātman, which the Adhvaryu (sacrificer) purifies in this manner, that is the ritual of Agni-hotra, with oblations offered both day and night, taking the place of the Iṣṭakā. The fruit of righteousness that results from the sacrifice, that fruit of righteousness is full of immortality, is full of the Hotṛ, and is full of the Sāman. Whoever knows thus is the Udgātṛ. He is the Brahman, known as the Prāṇa, expounded by the lore of the Veda-s. He who knows thus will be the Ātman, the Prāṇa alone. He who knows not thus, does not become the Ātman, but is only an ordinary mortal.

WORSHIP OF THE NEW-MOON BESTOWS THE CONQUEST OF ALL

Then and therefore, Kauṣītaki, the seer of the Mantra, said thus: There are three modes of worship for one, who seeks to conquer all things. Investing himself with the sacrificial thread, rinsing his mouth thrice with water, placing three vessels filled with water in front of him, touching the three vessels, he should adore the rising Sun thus: "Thou art the averter. Pray, do thou avert all my sin." With the same Ṛc (hymn) repeated, he should adore the Sun at its zenith thus: "Thou art the uprooter. Pray, do thou root out my sin." With the same Ṛc repeated, he should adore the Sun at its decline thus: "Thou art the consumer.

Pray, do thou consume my sin." Whatever sin the worshipper commits by day and night, all that, the Sun that is worshipped through this ritual, completely purifies. Then he who is desirous of getting rid of all his sins, should, month after month, worship the Moon, that is seen on the day immediately following the New-moon-day or let him hold two handfuls of green Dārbha-grass towards the Moon muttering this Ṛc: "For the reason that the heart, the region of thy Jivātman is offered as an oblation unto the Moon, on that account, may the immortality of Īśāna become its (the Jivātman's). May I not attain the sin of losing my sons during my life time." His progeny die not before him, who worships (the Moon) with this Ṛc. Whether the worshipper has children or no children, he should worship the Moon muttering the three Ṛc-s, "Become full, (O Soma!) May perfection come to thee," "May thy full vital spirit be restored unto thee, as the sacrificial offerings reach thee in plenty" and "That beam, (the Suṣumṇā), the Āditya-s cause to increase." He should then, for the protection of his Prāṇa, his progeny and cattle, praise his deity and the Sun or the Moon with the daivic Mantra, which his Guru, the consumer of his sins, taught him for the purpose, *viz.*, "O Lord! pray do thou not derive satisfaction through taking away the Prāṇa, progeny and cattle of ours, who are innocent. Do thou derive satisfaction, on the other hand, through taking away the Prāṇa, progeny and cattle of those, who hate us and whom we hate in return, for their faults." Thus he

repeats the Mantra of the deity. He repeats the Mantra of the Sun thereafter. He should once again repeat the Mantra-s of the deity and the Sun or the Moon, following it up with a sweep of his right hand. (5)

WORSHIPPING THE MOON FOR THE WARDING
OFF OF THE MISERY CAUSED BY THE
DEATH OF PROGENY

Then, (after worshipping the New-moon), he should, on the day of the Full-moon, adore the Moon rising in the east, facing it and muttering the five Mantra-s appropriate therefor, while functioning in the five Prāṇa-s thus: "Thou art the Soma demonstrated by the Ṛc-s, the bright luminary, the far-seeing one, capable of bestowing my desires. Thou art the five-faced one, with the five vital airs, Prāṇa and others, as thy faces. Thou art Brahman, the lord of created things. One face of thine is known as the Prāṇa. With that face risen along with the Sun, (the king of luminaries), make me unquestionably skilled in debate, (silencing all opposition). One face of thine is the Sun, (the king). With that face risen along with that of thy subject, with that alone make me unquestionably skilled in debate. One face of thine is the falcon, (the king of birds). With that face risen along with the bird, make me unquestionably skilled in debate. One face of thine is the fire. With that face risen along with this world, make me unquestionably skilled in debate. Thy fifth face is made up of all beings alone. With

that face risen along with all beings, make me unquestionably skilled in debate. Do thou not desist from protecting us along with our Prāṇa, our progeny and cattle. Whosoever hates us that are innocent, whomsoever we hate in return for his faults, seize hold of his Prāṇa, his progeny and cattle". Thus he repeats the Mantra of the deity. He repeats the Mantra of the Sun thereafter. So praising the Sun, the consumer of his sins, he should repeat the Mantra once again and follow it with the sweep of his right hand. Then he should have sexual intercourse with his wife, after touching her belly with the following Mantra: "As I wish well of the interior of thy belly (the womb), thine own (Jivātman's) region that brings forth offspring, I take it, I am the knower of that (Jivātman). May I not contract the sin of losing the progeny born of me, before (my very eyes)". By his doing so, children born of him will not predecease him. (6)

OBSERVANCE SECURING LONG LIFE TO CHILDREN

Then, the father, returning after long absence, touches the crest of his son, saying, "Thou art descended from me, limb for limb. Thou art verily born out of my heart. My son! Thou art myself. Do thou live a hundred autumns, without interruption through any injury." Saying so, he calls him by his name. "Do thou not cut asunder my line of posterity. Do thou not fall into misfortune, but live the full span of a hundred years. O son! I smell thy crest, calling

thee by name thus." So saying he should smell his crest thrice. "I greet thee with the lowing sound of cows." So saying, he should make the "Him" sound, over his crest thrice. (7)

THE UPĀSANA KNOWN AS PARIMARA, RELATING TO THE ĀTMAN AND THE DEITIES

Then, (for the reason that the several worship of the deities and the Ātman bears special fruit), therefore (we first deal with) the ritual of Parimara relating to the deities. This Brahman (of the form of the radiance of the Sun) verily manifests itself (during day time), while fire shines brightly (at night). Then, (at night), this (Brahman of the form of the radiance of the Sun) vanishes from view, (when it enters fire). When again (during daytime) fire does not shine brightly, its lustre reaches the Sun (the Brahman) alone. Even so, the ordinary (mortal) Prāṇa (vital energy) reaches the chief Prāṇa, Vāyu (*i.e.*, the Brahman alone). This Brahman known as the chief Prāṇa, Vāyu, verily manifests itself, when the mortal Prāṇa (vital energy) prevails. When the mortal Prāṇa (vital energy) meets with abatement, the chief Prāṇa, Vāyu, the Brahman, vanishes. The power of the Prāṇa then reaches the Moon. Even so, the Prāṇa (vital energy) reaches the chief Prāṇa, Vāyu. This Brahman verily manifests itself, when lightning flashes. Again this (Brahman) vanishes, when lightning does not flash, absorbed by the intense darkness. The splendour

of the lightning then reaches Vāyu, that is the Sūtrātman alone. Even so does the Prāṇa (vital energy) reach Vāyu, the chief Prāṇa (the Brahman). All these deities entering Vāyu alone, content in the attainment of the Sūtrātman, Vāyu, do not altogether set, fainting away, but exist having attained the (potentiality) of a seed. Then they rise again from the Sūtrātman. Thus far the topic relating to the deities. Thereafter (we shall deal with) the topic of the Ātman. This innermost (Ātman, nondifferentiated from the) Brahman, verily manifests itself, when, functioning outwards, it gives utterance through articulate expression. Then its outward functioning ceases, when Vāc (the vocal organ) does not give utterance. Then the power of the organ of speech reaches the eye alone. Even so, the Prāṇa (power) of Vāc (speech) and others reaches the chief Prāṇa (the Brahman). This Brahman verily manifests itself, when it sees through the inner eye. This again vanishes (being obscured by forms and the like), when the eye sees not. Then the power of the eye reaches the ear alone. Even so, the power of the eye reaches the chief Prāṇa, (that is the Brahman). This Brahman verily manifests itself, when it meditates through the mind. It dies again, when the mind does not meditate. The power of the mind reaches the Prāṇa, alone. Even so the Prāṇa of the mind reaches the chief Prāṇa. All these deities, Vāc and others, entering the chief Prāṇa (the Brahman) alone and established in the Sūtrātman, the chief Prāṇa, do not altogether set, fainting away, but exist very

much like a seed. Then they rise again distinctly from the Sūtrātman. Him, who knows thus the real nature of the worship of the deities and the Ātman, the two mountain ranges, (the Himācala and the Vindhyācala), the northern and the southern, even if they should move towards him, threatening to hem him in between them, would harm not. Then, whosoever hate him and whomsoever he hates of his own accord, all of them will meet with their death, on every side around him. (8)

THE LORE RELATING TO THE MUKHYA-PRĀṆA,
KNOWN AS NIḤS'REYASĀDĀNA—(DEMON-
STRATION OF EXCELLENCE)

Then, for the reason (that the excellence) of the chief Prāṇa has to be demonstrated over and above the Prāṇa (vital power) of Vāc and the other (vital organs), (the lore relating to) the demonstration of excellence (is here given). Once upon a time all the deities of the body, (of speech and other functions), with a view to demonstrate, each one its own importance, fell out, each one of them saying, "I excel the others," "I excel the others," and came out of this body, (their abode). That (body) lay like a log of wood. Then speech entered it, whereupon it (the body) spoke with articulate expression, but all the same lay (as before). Then the eye entered it, whereupon it spoke with articulate expression and saw with its eye, but all the same lay (as before). Then the ear entered it, whereupon it spoke with articulate expression, saw with its eye, and heard with its ear, but all the same

lay (as before). Then the mind entered it, whereupon it spoke with articulate expression, saw with its eye, heard with its ear, and functioned with its mind, but all the same lay (as before). Then the chief Prāṇa (vital power) entered it and only thereafter did it (the body) stand up. Thereupon, the (respective) gods (of the minor vital powers, with their pride quelled), awarding the laurel of excellence to the chief Prāṇa, praising the chief Prāṇa alone as the sentient principle of the Ātman, rose upwards from this world (of the body) along with all these (disputants). Having thus simultaneously risen up and entered the Sūtrātman, the chief Vāyu, they conquered the celestial regions, merging their Ātman with the ether of the Brahman. In this manner alone, he who knows thus, praising the chief Prāṇa alone of all beings as the Ātman of sentience, he rises from this body, along with all these (Vāc and other Prāṇa-s). Becoming the Ātman established in Vāyu, the Sūtrātman, he reaches the Brahma-loka. Having reached there and attained perfect knowledge, he becomes the (infinite) existence alone. By attaining what sentience the gods became immortal, by attaining sentience of the same kind, he becomes immortal. (9)

THE RITUAL, KNOWN AS SAMPRADĀNA (HANDING
OVER OF THE TRADITION BY THE DYING
FATHER UNTO HIS SON), PRODUCTIVE
OF THE WELL-BEING OF THE SON

Then, for the reason (that the handing over of the tradition by the dying father unto his son is conducive

to the well-being of the father as well as his progeny), the Upāsanā, known as Saṃpradāna, mutually affecting the welfare of the progenitor and his progeny, is described here. The father, who is about to die, calls his son unto him. Having scattered fresh grass over the floor of the house and lit the domestic fire as laid down in the code of Gṛhya-sūtra-s adopted by the family, and placed a water-pot with an accessory water-pot to the east of the fire, and covered the same with a freshly washed piece of cloth, the father and son get ready, remaining at a place to the north of the water-pot. Then the Vāc and other organs of the body of the father should touch the respective organs of the body of the son or the son should at least remain facing his father alone, to the accompaniment of the mutterance of the Mantra-s hereinafter given. The father hands over charge of the group of his organs unto his son thus: Says the father: "Now do I place in thee my organ of speech." The son responds thereto thus: "Pray, do thou place thine organ of speech in me." Says the father: "Now I place in thee mine eyes." The son responds, "Pray, do thou place thine eyes in me." Says the father: "Now do I place in thee mine ears." The son responds: "Pray, do thou place thine ears in me." Says the father, "Now do I place my mind in thee." The son responds, "Pray, do thou place thy mind in me." Says the father, "Now do I place my relish for food in thee." The son responds, "Pray, do thou place thy relish for food in me." Says the father, "Now do I place my actions in thee."

The son responds, "Pray, do thou place thine actions in me." Says the father, "Now do I place my happiness and misery in thee." The son responds, "Pray, do thou place thy happiness and misery in me." Says the father, "Now do I place my pleasure, dalliance and progeny in thee." The son responds, "Pray, do thou place thy pleasure, dalliance and progeny in me." Says the father, "Now do I place my power of locomotion in thee." The son responds, "Pray, do thou place thy power of locomotion in me." Says the father, "Now do I place my intellect, what has yet to be known by me and my desires in thee." The son responds, "Pray, do thou place thy intellect, what has yet to be known by thee and thy desires in me." Having thus handed over his group of organs to his son, the father withdraws to a place south of the water-pot, westwards and does not then call the son, nor speak to him, but silently mutters thus: "May the glory and the radiance of the Brahman, food and other creature-comforts in plenty, as well as increasing reputation attend on thee." Then the son, covering his shoulders with his hands or covering his body with his cloth, looks back and addressing his farther says, "O father! May thou attain the celestial regions and also whatever thou desirest." Sending off his father in this manner, he should remain all alone. (Should the father survive), let him remain subject to the control of the son or let him renounce the world and become a wandering mendicant. In this manner, progenitors should, after handing over charge of their powers

and faculties to their progeny, attain the state of the Sūtrātman and quit the world. Or else, through perfect knowledge alone, should they negate the delusion relating to the existence of things apart from the Brahman and determine the said delusion. Thus should the delusion relating to the existence of things apart from the Brahman be determined by those, who seek after the attainment of the highest end of existence. (10)

CHAPTER III

WORSHIP OF THE PRAJÑĀTMA-PRĀṆA, MOST CONDUCTIVE TO THE WELFARE OF MEN

Once upon a time the son of Divo-dāsa, Pratardana by name, by fighting in battle and through his manliness, reached the favourite residence of Indra, in heaven, (like Ikṣvāku of yore). (Having vanquished Indra's enemies, he secured Indra's favour). Indra spoke to the king (Pratardana) returning from the battlefield, he being very much pleased with him, thus : " O Pratardana ! Let me grant thee a boon." Whereupon, he, Pratardana replied unto him thus : " O Lord ! Do thou, thyself, choose in thy omniscience, that boon which thou considerest as most conducive to human welfare, as man, in his ignorance, does not verily know what is conducive to human welfare. Do thou make the choice, therefore, on my behalf." Then Indra said

unto him thus : “ No one in this world, verily chooses a boon on behalf of another. Hence, do thou thyself ask of me the boon thou desirest.” Whereupon Pratar-dana replied unto him thus : “ Shouldst thou not thyself make the choice on my behalf, then, let there be no boon for me, as, left to myself, I do not command the requisite knowledge to choose a boon for me.” Whereupon Indra said unto him thus : “ The Goddess of truth has deigned to light on thee. For that very reason, Indra, (the Ātman that is possessed of the powers of action and knowledge), who is verily the truth, would not see thee go boonless and falsify his own word of honour. I am verily the Goddess of truth, the Ātman, and shall myself choose the boon on thy behalf ”. Having said so, the Lord Indra continued further : “ Know thou, then, me to be the absolute embodiment of the powers of action and knowledge, through worshipping me as possessed of properties, (through Sa-guṇopāśana). The attainment of the knowledge of my real nature, this I consider as what is most conducive to human wellbeing. For the reason that I know very well mine own real nature, with all the faults and limitations attributed to me (by the world of ignorant men), for that very reason, I slew, in the exercise of my regal authority, operating through my retinue of servants, or it may be through some magnetic influence operating from within me, (in the form of an intuition), Tri-sīrṣan, the son of Tvaṣṭṛ. (Not merely that, I gave away to the wolves, to be prayed upon by them, the Aruṇ-mukha-s, the bogus-ascetics, who strayed away

from the course prescribed for their order and further, in flagrant violation of many a compact which I should have kept inviolate, I harassed the hosts of Asura-s, the descendants of Prahlāda, in the celestial regions; the hosts of Asura-s, the descendants of Puloman, in the mid-ethereal regions; and the hosts of Kālakāśyāsura-s on earth. With all that, not a hair of mine has been injured, (for the reason, that I have always meditated on the truth of the Ātman and on that account not one of the so-called sinful acts has touched me; for, he who is not affected by self-conceit or whose intellect is not warped with what is untruthful, does not verily slay, even if he should slay all the worlds, nor is he bound thereby). Even as there is no smear of action for me, owing to the potent influence of the real knowledge of the Ātman, even so, should any person whatever know me to be the all-embracing Brahman (non-differentiated from the Atman), through this knower's sinful action or any other's, the world wherein he abides does not come by any harm. On the other hand, even if he should wish to commit any sin perchance, he would divert that proclivity in him into virtuous channels, through his inner senses. His face would not reveal either internally or externally, even a colourable trace of ignorance. [Thus far is the discourse on the real nature of the Ātman, the knowledge of which alone is most conducive to human well-being.] Then the Lord Indra further continued: "I, that Indra, whose real form is the Ātman possessed of the power of perception, which is full of the sentience (of the Jīva),

and of Prajñā (intuition), which sustains the body while it is alive, am the Prāṇa (the vital energy) and the Prajñātman (the Ātman of the character of intuition). Do thou worship me, the embodiment of the powers of action and intuition, as thy life first and as immortal next. Life is Prāṇa and Prāṇa is life, (as both of them essentially share the features of the power of action). What is verily this Prāṇa, that alone is the Prāṇa of immortality also, (as both of them essentially share the features of the power of cognition). For, as long as Prāṇa abides in the body, so long life in the form of inspiration and expiration lasts. Similarly through the Prāṇa alone worshipped in the prescribed manner, one attains immortality characterized by the absence of origin and dissolution, in the world. (Hence it follows that the Prāṇa alone constitutes life and immortality). (1)

WORSHIP OF THE CHIEF PRĀṆA AS IMMORTALITY

“ That Upāsaka (sage) who, determined to attain the truth, through perfect knowledge, worships me as the life immortal, not only attains in its entirety the full span of life in this world, but also the wasteless and immortal final beatitude in the other (celestial) world. One set of knowers of the real nature of the chief Prāṇa, (seeking to throw light on its real nature), say that the (subordinate) Prāṇa-s, (the organs of perception and action), attain their oneness with the chief Prāṇa, (when it is about to cognize any one of

their several functions separately). (This only demonstrates their identity with the chief Prāṇa at the time of the cognition). (Simultaneously with the rising of the respective several cognitions in the chief Prāṇa), no one can express a name through the organ of speech, see a form with the eye, hear a sound through the ear, and ideate through the mind at the same time. The subordinate Prāṇa-s having attained their oneness with the chief Prāṇa, all of them together contribute to each one of these cognitions separately. When the vocal organ speaks, all the Prāṇa-s speak in unison. When the eye sees, all the Prāṇa-s see in unison. When the ear hears, all the Prāṇa-s hear in unison. When the mind ideates, all the Prāṇa-s ideate in unison. When the chief Prāṇa functions as such, all the Prāṇa-s function in unison. (When each one of these organs functions conjointly with the vital energy inherent therein, all of them together function likewise in unison, each inhibiting for the time-being, its own characteristic function). The identity of the Prāṇa-s is alone revealed in this manner." Thus said Indra, adding, "Albeit, there is one most excellent feature about the Prāṇa-s. Although each one of them is of equal importance with the others, yet, when anyone of the subordinate Prāṇa-s loses its vitality, its functions, (whether of perception or action), alone cease, without detriment to the functions of the others. But with the death of the chief Prāṇa, the functions of all the Prāṇa-s cease. While the chief Prāṇa lasts, even though one is devoid of speech, he lives and

exerciscs all the functions but speech. For we see dumb people. Even though bereft of ears, one lives and exerciscs all his functions but hearing. For we see deaf men. Even though bereft of arms, one lives; even though bereft of legs, one lives; for we verily see around us cases of this sort. But none do we see alive, bereft of the chief Prāṇa. Hencce, it follows that the prime factor of life is the chief Prāṇa, endowed with the power of action and intuition, the other Prāṇa-s, (the organs of action and perception) being only subordinate thereto. So it is the chief Prāṇa alone that is characterized with knowledge. It is the chief Prāṇa alone that raises upwards this body, whether it is in a sitting or a recumbent posture, by grasping it along with its limbs and organs. (2)

IN THE WORSHIP OF THE PRĀṆA AS THE UKTHA IS SEEN THE MEANS OF SUSTENANCE OF ALL

Then, verily for the reason that the chief Prāṇa is the means of raising up the body, (*i.e.*, is the active principle of the Jīva), for that very reason, one should worship the chief Prāṇa alone as the Uktha. What is the reputed Prāṇa of the form of the Uktha, that is verily the radiance of the Jīva (the sentient principle). What is the sentient principle of the form of the Uktha, that alone is the chief Prāṇa, (the active principle). For the reason that these two, (the Prajñā of the Uktha and the Prāṇa of the chief Prāṇa) abide together with the body, as long as their Karma endures, for the same

reason they both leave the body together. Their interdependence persisting both during their stay in the body and at their departure therefrom, there is no difference between them, (their co-existence in this manner establishing their identity for all practical purposes). Of that (Prāṇa that is the Uktha), this (sentient principle) alone is the power of perception. This (means of attaining perfect knowledge) has been described as essentially forming the Prāṇa's (*i.e.*, the Jiva's) sentient principle, while the Prāṇa has to be looked upon as the active principle, the two operating together as the blind man and the cripple of the parable. With a view to establish the identity between these two, as prescribed in the S'āstra-s, in the first place, the identity of the sentient principle, inherent in the groups of organs of perception and action, with the chief Prāṇa is demonstrated in sleep as well as in death. When the Puruṣa, the Kūṭa-sthātman, that is the prime source of all sentience, goes to sleep, characterized by the dormant state of the groups of organs of perception and action, both inner and outer, and does not, while in that state, experience any dream whatsoever, owing to its complete identity with the chief Prāṇa and when cognition stands completely dissolved and the Prāṇa alone remains functionless, then the vocal organ, along with all the names it would requisition to its aid, when endowed with sentience, will seek its repose in this chief Prāṇa. Similarly, the eye with all the forms it would have visualised, when sentient, will seek its repose in the

same Prāṇa. So also, the ear, with all the sounds it would have heard, when sentient, will seek repose in the same Prāṇa, while the mind, with all its possible ideations, will seek repose in the same Prāṇa. When the Kūṭa-sthātman, the omnipotent lord, is roused and endowed once again with the power of the roused Jīva, then even as sparks issue out of fire, even so from this Ātman as well as the chief Prāṇa, all the subordinate Prāṇa-s, such as the organs of speech and others, will once more resort to their respective spheres of functioning, with a view to attain perfect knowledge. From these subordinate Prāṇa-s issue forth their presiding deities. From the presiding deities come into being the worlds. Thus springs forth the knowledge, which renders possible the sustenance of the Prāṇa, which is the cause of the functioning and the non-functioning of the group of organs in the body. Then is the Prāṇa firmly established, with concern for procuring food and other means of sustenance (creature comforts) for the body. Then, when death is imminent, the man worn out with disease, grown weak and about to die, loses consciousness. Those about his death-bed then begin to say, "This man's mental vigour has departed. Therefore will he not hear, nor see, nor speak." Then, in this manner, the Prāṇa, which is made up of knowledge alone, becomes secluded and goes out. Then, speech along with all its forms merges; the ear with all its sounds merges and the mind with all its ideations merges. Should he, perchance, either by the application of Mantra-s

or medicaments, recover and is once again roused to consciousness, then even as sparks issue out of fire, even so from the Kūṭa-sthātman of this person, the subordinate Prāṇa-s will, all of them, once more resort to their respective spheres of functioning, with a view to attain perfect knowledge. From these Prāṇa-s issue forth their presiding deities and from these deities, the worlds. (3)

THE CONDITION OF THE PURUṢA (THE JIVĀTMAN) AFTER DEPARTING FROM THE BODY

When he (the fainting Puruṣa) departs from this body (and goes into another), in keeping with his previous Karma, then, in that body attained through the remnant of his unspent previous actions, virtuous and vicious, the Prāṇa known as speech, that has departed from the chief Prāṇa alone, sets free all names, which it had previously recourse to and once again the chief Prāṇa cognizes, through speech, all names as before. Similarly, the Prāṇa known as the olfactory sense, that has departed from the chief Prāṇa alone, sets free all smells and once again the chief Prāṇa cognizes through the olfactory sense all smells as before. So also, the Prāṇa known as the eye, that has departed from the chief Prāṇa alone, sets free all forms and once again the chief Prāṇa cognizes through the eye all forms as before. In the same way, the Prāṇa known as the ear, that has departed from the chief Prāṇa alone, sets free all sounds and once again

the chief Prāṇa cognizes through the ear all sounds as before. Likewise, the Prāṇa known as the mind, that has departed from the chief Prāṇa alone, sets free all ideations, and once again the chief Prāṇa cognizes, through the mind, ideations, as before. This attainment of perceptions of names and the like through the Prāṇa-s, speech and the like organs of perception and action, by the chief Prāṇa, is what is known as the attainment of identity by all the Prāṇa-s with the chief Prāṇa. What is the chief Prāṇa, (the active principle), is verily the Prajñā (the sentient principle). What is the Prajñā, (the sentient principle), is verily the chief Prāṇa, (the active principle). They both abide in this body together and depart therefrom together. Then, (after the attainment of identity by all the Prāṇa-s with the chief Prāṇa has thus been dealt with), we shall presently expound the manner in which all the Tan-mātra-s (subtile elements) attain their identity with the Prajñā (the sentient principle, which is the manifestation of the Jīvātman). (4)

THE ATTAINMENT BY THE TAN-MĀTRA-S OF IDENTITY WITH THE PRAJÑĀ

Speech is verily one limb of this Prajñā, (sentient principle), pushed upwards, for helping it in the achievement of its high purpose. Name is the subtile element corresponding to it, devised (in the phenomenal world) beyond it. The nose is verily one limb of this (Prajñā), pushed upwards, for helping it in the achievement of

its high purpose. Smell is the subtle element corresponding to it, devised (in the phenomenal world) beyond it. The eye is verily one limb of this (Prajñā), pushed upwards, for helping it in the achievement of its high purpose. Form is the subtle element corresponding to it, devised (in the phenomenal world) beyond it. The ear is verily one limb of this (Prajñā), pushed upwards, for helping it in the achievement of its high purpose. Sound is the subtle element corresponding to it, devised (in the phenomenal world) beyond it. The tongue is verily one limb of this (Prajñā), pushed upwards, for helping it in the achievement of its high purpose. Relish for food is the subtle element corresponding to it, devised (in the phenomenal world) beyond it. The two hands are verily the one limb of this (Prajñā), pushed upwards for helping it in the achievement of its high purpose. The action (of grasping) is the subtle element corresponding to the hands, devised (in the phenomenal world) beyond them. The body is verily one limb of this (Prajñā) pushed upwards for helping it in the achievement of its high purpose. Pleasure and pain (resulting from the appeasement of the sexual craving, hunger and thirst and the non-appeasement thereof) experienced by the body is the subtle element corresponding to the body, devised (in the phenomenal world) beyond it. The genitals are verily one limb of this (Prajñā), pushed upwards for helping it in the achievement of its high purpose. Sexual pleasure, dalliance and the generation of offspring form the subtle element corresponding to the genitals, devised

(in the phenomenal world) beyond it. The two feet are verily one limb of this (Prajñā), pushed upwards for helping it in the achievement of its high purpose. Locomotion through them is the subtle element corresponding to the feet, devised (in the phenomenal world) beyond it. Prajñā (the supreme radiance of the Jīva) is verily one limb of this (sentient principle) pushed upwards for helping it in the achievement of its high purpose. (The faculty of) discriminating perception in aspiring for the realization of what ought to be realized is the subtle element corresponding to it, devised (in the phenomenal world) beyond it. (5)

THE ATTAINMENT OF NAME AND OTHER SUBTILE
ELEMENTS (BY THE JĪVA) THROUGH THE
VOCAL AND OTHER ORGANS, ONLY
WHEN INFLUENCED BY PRAJÑĀ

The Puruṣa (the Jīvātman) resorting to the vocal organ, with Prajñā (fully aware of functioning therein), has at his command all names through the vocal organ, (as Prajñā has the vocal and other organs as its limbs). Resorting to the (nose, the seat of the) Prāṇa, with Prajñā, he commands all smells, through the (nose, the organ of the) Prāṇa. Resorting to the eyes, with Prajñā, he commands all forms, through the eyes. Resorting to the ears with Prajñā, he commands all sounds, through the ears. Resorting to the tongue with Prajñā, he commands the relish for food, through the tongue.

Resorting to the two hands with Prajñā, he commands the power of doing all actions, through the two hands. Resorting to the body with Prajñā, he commands the power of experiencing pleasure and pain through the body. Resorting to the genitals with Prajñā, he commands the power of enjoyment of sexual pleasure, dalliance and the generation of off-spring, through the genitals. Resorting to the two feet with Prajñā, he commands the power of locomotion, through the two feet. Resorting to discriminating perception through Prajñā, he commands the desire for realizing what ought to be realized, through discriminating perception. (6)

IMPOSSIBILITY OF COMMANDING THE FACULTY OF SPEECH AND OTHERS BY THE RESPECTIVE ORGANS WHEREFROM PRAJÑĀ HAS DEPARTED

The vocal organ, bereft of Prajñā (the sentient principle), does not command the power of calling to its aid any name whatsoever. Instead, it says in effect, "My mind (through which alone there could be contact with the sentient principle) was occupied elsewhere. Hence, I was not aware of the name." The (nose, which is the organ of the) Prāṇa, bereft of Prajñā, does not command the power of cognizing smells. Instead, it says in effect, "My mind was occupied elsewhere. Hence, I was not aware of any smell." The eye, bereft of Prajñā, does not command the power of

visualizing forms. Instead, it says in effect, "My mind was occupied elsewhere. Hence, I was not aware of any form." The ears, bereft of Prajñā, do not command the power of hearing sounds. Instead, they say in effect, "My mind was occupied elsewhere. Hence, I was not aware of any sound." The tongue, bereft of Prajñā, does not command any power of relishing food. Instead, it says in effect, "My mind was occupied elsewhere. Hence, I was unable to detect the savour of food." The two hands, bereft of Prajñā, do not command the power of doing actions. Instead, they say in effect, "My mind was occupied elsewhere. Hence, I was unable to do any action." The body bereft of Prajñā, does not command the power of experiencing happiness or misery. Instead, it says in effect, "My mind was occupied elsewhere. Hence, I did not command the power of experiencing happiness or misery." The genitals, bereft of Prajñā, do not command the power of enjoying sexual pleasure, dalliance or the generation of progeny. Instead, they say in effect, "My mind was occupied elsewhere. Hence, I did not command the power of enjoying sexual pleasure, dalliance or the generation of progeny." The two feet, bereft of Prajñā, do not command the power of locomotion. Instead, they say, in effect, "My mind was occupied elsewhere. Hence, I did not command the power of locomotion." The discriminating intellect, bereft of Prajñā, does not command the power of cognizing anything whatever that has to be cognized.

THE RULE RELATING TO THE ABSOLUTE PERCEPTION OF THE BRAHMAN AND THE ĀTMAN, AS A CONSEQUENCE OF REGARDING SPEECH AND OTHERS AS FALSE PHENOMENA

One need not seek to know what is speech. Rather should he know, who is really the speaker. One need not seek to know what is smell. Rather should he know, who is the real smeller. One need not seek to know what is form. Rather should he know, who is really the seer of the form. One need not seek to know what is sound. Rather should he know, who is really the hearer. One need not seek to know, what is the relish for food. Rather should he know, who is really he that relishes food. One need not seek to know, what is action. Rather should he know who is really the doer of the action. One need not seek to know what is happiness and misery. Rather should he know who is the real enjoyer of happiness and misery. One need not seek to know what is sexual pleasure, dalliance and generation of progeny. Rather should he know who is the enjoyer of sexual pleasure, dalliance and the generation of progeny. One need not seek to know what is locomotion. Rather should he know, who is really the propeller. One need not seek to know what is the mind. Rather should he know the thinker (who is really the prime cause of all mental functions). [As the aforesaid ten subtle varieties of Prajñā, (the sentient principle) have no independent existence apart from the Kūṭa-stha, the

Ātman of pure sentience, one should seek to know the Brahman, that is without a counterpart, resulting from the negation of every thing apart from it. There is very little difference between the ten subtile functions of the physical body typifying the phenomenal world and the ten powers of cognition of the sentient principle abiding therein, typical of the Ātman of pure sentience.] Verily, these ten Bhūta-mātrā-s (subtile elements) are related to Prajñā (the sentient principle) of the Jivātman. (Because of such inter-relation) the ten-fold powers of cognition of Prajñā, (the sentient principle), are likewise dependent on the ten subtile elements (detailed above). Should the subtile elements cease to exist, the powers of cognition of Prajñā, (the sentient principle), will also cease to exist. So also, should the powers of cognition of Prajñā cease to exist, the subtile elements will also cease to exist. (8)

RULE RELATING TO THE PERCEPTION OF THE PRAJÑĀTMAN DEVOID OF ALL DIFFERENTIATION

From neither of these, (the subtile elements of the chief Prāṇa and the sentient powers of Prajñā, that are so closely inter-related) could the (real) form (of the Ātman), that ought to be perceived, be successfully accomplished to any extent. Nor is this (real form of the Ātman) capable of manifold division. (The following may be cited) as an illustration. Even as the tyre of a chariot-(wheel) is attached to the spokes and the spokes (in their turn) are attached to the nave, even so, the subtile elements are inter-related to the

powers of cognition of the sentient principle and the powers of cognition of the sentient principle are vested in the chief Prāṇa, (the Kūṭa-sthātman). This chief Prāṇa alone, (the Kūṭa-stha, the great Indra), is the Prajñātman, (the Ātman of sentience), that ought to be perceived, that is, of itself, the indivisible expanse of Bliss, (when the misery of differentiated existence, which is attributed to it, ceases to be), that is devoid of dotage, (with the riddance of the six infirmities), that is immortal, that does not wax, (with pious observances, such as the performance of a hundred horse-sacrifices, and the like), that does not wane, (with vicious deeds, such as the slaughter of a Brāhmaṇa and other heinous sins). It is this Īśvara alone that causes the (piously inclined human) votary, (whom he wishes to lift upwards from this world, wherein he has incarnated again and again) to do righteous deeds, (such as the study of the sacred scriptures, devoted service to the Guru and the like, yielding as their fruit the knowledge of the real nature of the Ātman), and leads him from these worlds (to Brahma-loka). Again, it is this Īśvara alone, that causes the viciously inclined votary, (whom he wishes to hurl down from these worlds) to do vicious deeds, (he being induced thereto by the Vāsanā-s accumulated during previous incarnations). This (Prajñātman) alone is the protector of all the worlds, this alone is the Sovereign-lord of all the worlds, this alone the omnipotent over-lord of all, this alone should one recognize as "My Ātman," this alone should one recognize as "My Ātman". (9)

CHAPTER IV

SOLEMN DECLARATION ABOUT THE IMPARTING OF
INSTRUCTION RELATING TO THE BRAHMAN

Bālāki, (the son of Balākā), of the Garga clan, the eloquent reciter of the Veda-s, well-known (for his accomplishments) in the countries of the Uśīnara-s, the Sattva-matsya-s, the Kuru-s, the Pāñcāla-s, the Kāśī-s, and the Videha-s, once went to Ajāta-s'atru, the King of the Kāśī-s and said to him thus : " O lord ! let me discourse unto thee about the Brahman, (my King)." Ajāta-s'atru replied unto him thus : " For this utterance (of thine), we bestow on thee a thousand cows." " People verily flock (unto him, hailing him) as " Janaka ! Janaka !" [Ajāta-s'atru quoted the words of the Veda indicated above, meaning thereby that King Janaka's name was a by-word for a king bestowing largesses on a lavish scale and correctly appreciating the essence of the Brahma-vidyā, and that people flocked to him, (Ajāta-s'atru) calling him as Janaka by way of flattery, with a view to get from him generous largesses for their deep learning.] (1)

WORSHIP OF THE BRAHMAN AS THE SUN

Taking the king, who had mastered well-nigh all things, to be a mere pupil, Bālāki said unto him, " The Puruṣa that is seen in the sun (as well as the pupil of the eye) and that is perceived through the eye

in the heart as well, him alone I adore (as the Brahman). Do thou also worship him, after being initiated thereinto by me." Ajāta-s'atru replied unto him thus : "Do thou not enter into a discourse with me regarding this matter. Pray, do thou not do so. If thou really knowest what thou professest to know, thou shouldst deal with that in the proper manner. What is prodigious (and pervades all, as the Sūtrātman), what is clad in the white garment (of the expanse of water), what controls all and is manifested in the crests of all, that (Brahman) alone I adore. Whosoever adores this (Brahman) thus, would become the controller and the crest of all beings." (2)

WORSHIP OF THE BRAHMAN AS THE MOON

Bālāki, then, said unto the king thus : "That one Puruṣa that is seen in the Moon (and the mind), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus : "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as Soma (the moon), the king (of herbs) and the Ātman of food. Whosoever adores him thus, becomes the Ātman of food." (3)

WORSHIP OF THE BRAHMAN AS LIGHTNING

Bālāki then said unto the king thus : "That one Puruṣa, that presides over lightning (and the

integument), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus." Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Ātman installed in radiance. Whosoever adores him thus, becomes the Ātman installed in radiance." (4)

WORSHIP OF THE BRAHMAN AS THE THUNDER-CLOUD

Bālāki then said unto the king thus: "That one Puruṣa that presides over the thunder-cloud (and the ear), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Ātman of sound. Whosoever adores him thus, becomes the Ātman of sound." (5)

WORSHIP OF THE BRAHMAN AS ETHER

Bālāki then said unto the king thus: "That one Puruṣa that presides over ether, (both external and internal), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the full and the functionless. Whosoever adores him thus, is rendered affluent, with plenty of children and the wealth of cattle, such being unattainable without such adoration. His progeny does not cease to exist before the proper time." (6)

WORSHIP OF THE BRAHMAN AS AIR

Bālāki then said unto the king thus: "That one Puruṣa that presides over Air (and the vital principle), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. "Do thou not do so. I worship this (Brahman) alone as Indra (the supreme Lord), whom none can baffle in his onward march and whose hosts are unconquerable. Whosoever adores him thus, becomes victorious, unconquerable by his foes and also wins even otherwisc." (7)

WORSHIP OF THE BRAHMAN AS FIRE

Bālāki then said unto the king thus: "That one Puruṣa that presides over fire (and speech), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus: "Do thou not enter into a discourse with me regarding this. Do thou not do so. I adore this (Brahman) only as that which gives no quarter to the enemy. Whoever adores him thus, becomes one who gives no quarter to the enemy." (8)

WORSHIP OF THE BRAHMAN AS WATER

Bālāki then said unto the king thus: "That one Puruṣa that presides over water (and the seminal fluid), him alone I adore as the Brahman." Ajāta-s'atru replied unto him thus: "Do thou not enter into a discourse

with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Ātman of names. Whosoever adores him thus becomes the Ātman of names"—So far we have dealt with the presiding deities. Henceforward we deal with what relate to the Ātman. (9)

WORSHIP OF THE PURUṢA OF THE REFLECTED IMAGE

Bālāki then said unto the king thus: "That one Puruṣa that presides over the polished mirror (sword and the like and what is in the heart), him alone I adore as the Brahman." Ajāta-satru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the reflected image. Whosoever adores him thus is born in his progeny as his own reflected image and not as a distorted image of his." (10)

WORSHIP OF THE PURUṢA OF THE ECHO

Bālāki then said unto the king thus: "That one Puruṣa that presides over the (sound and its) answering echo, him alone I adore as the Brahman." Ajāta-satru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) as the inseparable double. Whosoever adores him thus, attains his inseparable partner (wife) and becomes possessed of his double." (11)

WORSHIP OF THE PURUṢA OF SOUND

Bālāki then said unto the king thus: "That one Puruṣa that presides over sound having the neutral, general tone, (as well as the even tenor of one's lifetime), that alone I adore as the Brahman." Ajāta-sātru replied unto him thus: "Do thou not enter into a discourse with me relating to this matter. Do thou not do so. I adore this (Brahman) only as the tenure of life. Whosoever adores him thus (as the chief Prāṇa presiding over one's tenure of life), neither he, nor his progeny faint before the appointed time." (12)

WORSHIP OF THE PURUṢA OF DARKNESS

Bālāki then said unto the king thus: "That one Puruṣa that presides over shadow (darkness), that alone I adore as the Brahman." Ajāta-sātru replied unto him thus: "Do thou not enter into a discourse with me relating to this matter. Do thou not do so. I adore this (Brahman) only as death. Whosoever adores him thus, neither he, nor his progeny, meet with their death before the appointed time, (before the full span of life allotted to them is over)." (13)

WORSHIP OF THE PURUṢA OF THE BODY

Bālāki then said unto the king thus: "That one Puruṣa that is manifest in the body, him I adore as the Brahman." Ajāta-sātru replied unto him thus: "Do

thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Prajā-pati (the creator of offspring). Whosoever adores him thus, flourishes with his progeny and cattle." (14)

WORSHIP OF THE PURUṢA IN THE SLEEPING STATE

Bālāki then said unto the king thus: "That one Ātman that presides (over sleep) as the Prājña (and the Īśvara), wherein (the Jīva) functions through sleep, him I adore as the Brahman." Ajāta-sātru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as king Yama (the controller). Whosoever adores him thus, for his attainment of excellence over all, (the entire phenomenal world) is brought under his control." (15)

WORSHIP OF THE PURUṢA OF THE RIGHT EYE

Bālāki then said unto the king thus: "That one Puruṣa that presides over the right eye (and the face), him I adore as the Brahman." Ajāta-sātru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Ātman of names, as the Ātman of fire and the Ātman of radiance. Whosoever adores him thus, becomes the Ātman of all these." (16)

WORSHIP OF THE PURUṢA OF THE LEFT EYE

Bālāki then said unto the king thus: "That one Puruṣa that presides over the left eye (and the subtle essence), him alone I adore as the Brahman." Ajāta-satru replied unto him thus: "Do thou not enter into a discourse with me regarding this matter. Do thou not do so. I adore this (Brahman) only as the Ātman of truth, as the Ātman of light and as the Ātman of lightning. Whosoever adores him thus, becomes the Ātman of all these." (17)

THE METHOD OF IMPARTING THE KNOWLEDGE OF THE ĀTMAN TO ONE IGNORANT OF THE ĀTMAN

Then the sage Bālāki, after dwelling upon all that he had himself studied, verily remained silent, (with his face shorn of its brightness and resembling the moon on the New-moon day). Ajāta-satru spoke unto him thus: "Thus far only canst thou discourse, O Bālāki! I believe thou hast nothing more to add". Bālāki replied unto him thus: "Only thus far do I know, O King!" Ajāta-satru then said unto him, "In vain indeed, didst thou say unto me,—"I shall presently expound unto thee the Brahman". (Thou doest not apparently know even the Apra-brahman, through which alone the Para-brahman could be attained. It is sheer presumption on thy part to have said so.)" He further added, "O Bālāki! What stands as the maker, (the prime cause of the functioning) of these

Puruṣa-s, (the groups of organs of perception and action, such as of speech and the like), of this prime cause, itself standing apart from the rest, the control of the functioning or the non-functioning of those organs is the work. The Ātman of such character, ought to be verily realized through the groups (of organs, such as of speech and the like), (as that which controls their functioning and reveals the presence or absence of such functioning, as that which forms the basis of all false attributions and that which remains after the negation of such attributions, as the unlimited and peerless Brahman alone.)" Thus addressed by the king, Bālāki thereafter approached him (Ajāta-s'atru) with sacred fuel in his hand, (for the attainment of the Brahman through the realization of the A-para-brahman), saying, "May I approach thee, (as thy pupil)." Thereupon Ajāta-s'atru said unto him, who had approached him in accordance with the prescribed usage, thus : "That a Kṣattriya should initiate a Brāhmaṇa into the knowledge of the Brahman, would, I take it, be running counter to the accepted procedure. (As thou hast however approached me with the request), thou art welcome. (To avoid running counter to the injunctions of the S'āstra and the rules of Dharma, do thou thyself stand in the place of the Ācārya, O Brāhmaṇa !) I shall cause the knowledge of the Brahman to be made known unto thee, (through the acquisition of which the transcendent Brahman will be realized by thee.)" (Having said so, Ajāta-s'atru, with becoming modesty, took Bālāki by both hands and set out with

him. Somewhere on their track, they came near a sleeping Puruṣa (person). Then Ajāta-śatru called out the sleeping one by these names, thus: "O thou, prodigious one, O thou clad in white garment, O king Soma!" (Though called out thus) the sleeper (did not respond, but) lay silent. (Then) the king pushed the sleeper with a stick. Only thereafter did he (that lay asleep) rise up. Ajāta-śatru then spoke (to Bālāki) thus: "O Bālāki! Where did the Puruṣa reposing in the body of the sleeper lie all the while? Where was he, the producer of the act of sleeping (before he attained the embodied state?) Again, for what reason has he returned once again to the embodied state?" Bālāki did not know (either to answer these questions or to interrogate Ajāta-śatru on) the two other obvious questions, (*viz.*, "What is the real nature of the Puruṣa that went to sleep?" "For what transgression did he take to worldly existence?" These two questions did not suggest themselves to him, as they were evidently beyond the pale of his intelligence. Hence Ajāta-śatru proceeds to throw light on them, in keeping with his promise, that he would cause Bālāki to be enlightened on the Brahman).

(18)

THE THOROUGH PENETRATION INTO THE ENTIRE BODY, OF THE ĀTMAN

Then Ajāta-śatru said unto him (Bālāki) thus: "O Bālāki! when the Puruṣa abiding in the body lay asleep, wherein did he exist before? Again, for what

reason did he come back? (The answer is this): There are certain Nāḍī-s of the heart, known as the Hitā-s. Proceeding from the heart these Nāḍī-s, (with their ramifications), pervade the entire physical body, becoming as fine as a hair, divided into a thousand parts, and stand (distinguishable) through the minute shades of difference in their colours, such as tawny, white, dark, yellow and red, owing to their being filled with bile, phlegm, and the like. When the sleeping sentient principle, the Kūṭa-sthātman, does not experience any dream whatsoever, then this (sentient principle of the Kūṭa-sthātman) stands dissolved and attains identity with the chief Prāṇa, (the active vital principle), thus leaving the chief Prāṇa alone to remain single. So also the organ of speech along with all names enters into the chief Prāṇa. The eye with all forms enters into it, the ear with all sounds enters into it, and the mind with all its ideations enters into it. When the Kūṭa-sthātman (the sentient principle) is roused again and becomes endowed with the power of the roused Jiva, then, even as sparks issue out of fire, even so, from this Ātman as well as the chief Prāṇa, all the subordinate Prāṇa-s, such as the organ of speech and others, will once more resort to their respective spheres of functioning, such as the mouth and the like, with a view to attain perfect knowledge. From these subordinate Prāṇa-s issue forth their respective presiding deities. From the presiding deities again come into being the worlds. Even as a razor enclosed in its case occupies it only to issue forth once again therefrom,

even as the Visvaṃ-bhara, (the sentient principle yoked to the chief vital principle), enclosed within the Sthūla-sarīra, (the physical body), pervades it entirely only to function therefrom, even so the Prajñātman, (the Ātman of pure sentience alone), inhering in the three Sarīra-s (the physical, mental and potential bodics), verily becomes firmly established therein, right through the hairs and the nails, (typifying the seventeen indices of the potential body). (19)

THE ATTAINMENT OF VIDEHA-MUKTI, THROUGH THE REALIZATION OF THE ĀTMAN

Wise men see this Prajñātman, (the Ātman of the pure sentient principle), (that is inherent in the physical bodies superimposed on the Ātman in their collective aspect), as the real form of the innermost Ātman non-differentiated from the Paramātman. Even as the subjects of a realm follow the lead of one who excels them all in capacity and attainments, as their king, even as the sage, well versed in the Veda-s and well behaved, eats only in the company of men of right qualities, moral excellence and high pedigree (and not of those of inferior status in these respects), even as men of spiritual and moral excellence cause only a person of equal status in all respects to eat in their company, and only by doing so attain increased prosperity, (even so, it is only through the negation of the false attributes relating to the phenomenal world, superimposed on the Brahman through sheer ignorance, wise men cast their

eyes in the direction of the Brahman and simultaneously with the direct perception of the Brahman, attain the state of disembodied aloneness, which alone is the primary fruit of all sacrifices). As long as Indra did not come to realize that perfect knowledge of the real character of his own Ātman is the primary fruit of the hundred sacrifices performed by him, so long the Asura-s (the powers of darkness), with their demoniacal tendencies begotten of ignorance, vanquished him in battle. When he came to realize, through the perfect knowledge derived from the study of the S'āstra-s relating to the Brahman and the grace of his Guru, that the primary fruit of sacrifices is the Brahman, which is no other than the Ātman, the very next moment, having conquered Virocana and other Asura-s, by a combination of his strength and skill, reached the height of sovereign-power and attained the imperial diadem of Svarga, with a radiance all his own, as the primary fruit of his hundred sacrifices. Whosoever knows thus, whosoever knows thus, he verily attains (as the primary and secondary fruits of his rituals) eminence over all beings, and reaches the height of sovereign-power and overlordship, with a radiance all his own, *viz.*, the state of disembodied alone-ness known as Videha-mukti. (20)

THE GARBHOPANIṢAD

[This Upaniṣad, which is the seventieth among the 108 Upaniṣad-s, and forms part of the Kṛṣṇa-yajurveda, deals with the pre-natal and post-natal characteristics and functions of the human body, institutes a comparison between the body and a sacrifice and winds up with pointing out the supreme necessity for attaining final emancipation.]

APHORISM DESCRIPTIVE OF THE BODY

(What is) of the character of the five (elements), what is continuously engaged in the five (functions), what resorts to the six (kinds of savoury food, standing as it does in need of pabulum for its sustenance), what harbours the six qualities intimately connected with it (which are not conducive to its well-being), what contains the seven Dhātu-s (primary humours), what is provided with the three Yoni-s (excretory receptacles), and what is built of the four different kinds of food (assimilated by it), that, (they know) as the body. (1)

THE BODY OF THE CHARACTER OF THE FIVE ELEMENTS

For what reason (is it said to be) of the character of the five? (Because the five elements), earth, water,

fire, air and ether (enter into its composition). In this body, of the character of the five, which is earth, which is water, which fire, which air and which the ether? In this body of the character of the five, whatever is hard is of earth, whatever is liquid is water, whatever is warm is fire, whatever (gaseous substance) moves about the body (being conveyed to and from the various cells) is air, and whatever is space enclosed in cavities is ether; so it is said. (2)

THE REMAINING ENGAGED IN THE FIVE-FOLD (FUNCTIONINGS) OF THE BODY

Therein, (in these five-fold functions), the earth-element (plays its role) in propping up, water in converting into a mass (and thus helping mastication, deglutition, secretion, digestion, assimilation, excretion and other vital functions), fire in the seeing of forms, air in the movements (relating to respiration, circulation, alimentation, evacuation and other vital functions), and ether in affording sufficient space (and full scope for all subtle vital functions). (3)

THE SEPARATE APPLICATION OF THE GROUPS OF ORGANS (OF PERCEPTION AND ACTION)

As for the separate application of the eyes and the ears, the eyes are employed in the perception of form; (the ears in the perception of sound); the tongue (in the perception of taste); (the other two organs of

perception, *viz.*, the integument and the nose, are to be understood, by implication, as being employed in the perception of touch and smell respectively). The genitals (are beside themselves) in the enjoyment (of sexual pleasure). (The anus, the hands and the feet are to be understood, by implication, as having evacuation, grasping and locomotion as their respective functions). In the Apāna (vital air), (the power of) evacuation (is vested). (In the Prāṇa and other vital airs, should likewise be understood, by implication, their respective powers as being vested). (The Jīva, the controller of the inner senses) cognizes, through the intellect and wills through the mind. (Thought and individuality should likewise be understood, by implication, as discharging their respective functions of reasoning and misconception). Similarly, (the Jīva) gives articulate expression to thoughts through the organ of speech. (4)

THE RESORT TO THE SIX BY THE BODY AND
THE HARBOURING OF THE SIX QUALITIES
INTIMATELY CONNECTED WITH IT

On what account (is it said to) resort to the six? (Because it experiences the six different kinds of tastes), sweet, acid, saltish, pungent, bitter, and astringent, (through the various kinds of food of these savours for its sustenance), it is so known. [It is reputed to be harbouring the six qualities connected with it intimately, because it is liable to be affected by the group of six

qualities not conducive to its well-being, viz., lust, anger, greed, infatuation, pride and spite, or the six states, viz., existence, birth, growth, development, decay and destruction.] (5)

THE SEVEN DHATU-S OF THE BODY

Ṣadja, Rṣabha, Gāṃdhāra, Madhyama, Pancama, Dhaivata, and Niṣāda: these are the seven designations of the countless agreeable (concordant) and disagreeable (discordant) sārīra-sounds, (that are distinctly produced by the tongue, the palate and other seats of sounds, and usually known as the Svara-s (musical notes,) (Sa, Ri, Ga, Ma, Pa, Dha, and Ni), consisting of innumerable varieties and yet comprised in the seven kinds (designated above). White, Red, Black, Smoke-coloured, Yellow, Tawny and Pale-white, these are (the colours of) the seven Dhātu-s (primary humours), (having their origin in the various Nāḍī-s (ducts), such as of Vāta (wind), Pitta (bile), S'leṣman (phlegm) and the like and having those Nāḍī-s as their resting places). Wherefore (is this so)? (Bearing on these seven Dhātu-s, through the increased potency of these seven Dhātu-s, due to the conjunction of the sperm and the ova of the male and the female respectively, there takes place conception. How does this happen?) When various objects of sensual pleasure are within easy reach of Deva-datta, (any person), there spring up in his mind the desires for their enjoyment. The relish for these objects of pleasure is very

much akin to the relish (for the various kinds of food), which is of six kinds, (sweet and others as aforesaid). From the (food with the six kinds of) tastes (partaken and well-digested by the Jāṭharāgni, animal heat of the belly), (a percentage of that is transformed into) blood. From the blood (thus formed, a percentage contributes to the growth of) flesh. From the (essential part of the) flesh, (a percentage goes to increase the) fat. From the (essence of the) fat, (grown out of the digested food, tendons and ligaments, and from the tendons and ligaments) bones (have their growth). From (the essence produced by the cluster of) bones, marrow (is formed). From that marrow, (by further elaboration, is formed) the seminal fluid (of males and the menstrual fluid of females) and from the conjunction of the two fluids (in the womb of the female placed in the region of the belly), there is brought about pregnancy, (which) gets rooted in the interior (of the womb). Vital warmth (springs up) in the (interior of the cavity of the) womb and the belly. In the seat of the warmth (in the triangle of the Mūlādhāra, navel region) bile (is secreted). In the seat of the bile (in the Svādhiṣṭhāna), the Prāṇa (vital air) (flows). In the seat of the Prāṇa vital air, (the interior of) the thorax (is established). (Thus by the conjunction of the warmth, the bile and the Prāṇa vital air, the foetus gets a firm basis in the interior of the belly). (The foetus that is formed) by the conjunction (of the male and the female), at the proper season ordained by Prajā-pati (the creator), (becomes well-established

in its career). (The foetus formed by such conjunction at other times, does not become well-grounded). (7)

THE CHANGE IN THE ASPECT OF THE EMBRYO— FROM MONTH TO MONTH

The embryo lying (in the womb of the female) for a (day and) night is a confused mass. Remaining for seven days it assumes the form of a bubble. After an interval of a fortnight, it becomes a mass and after a month from the day of conception, it hardens. In the course of two months it develops the region of the head. In the course of three months, the region of the feet is formed. Then, in the fourth month, the region of the belly and the hip is formed. In the fifth month the back-bone (vertebral column) is formed. In the sixth month, the nose, the eyes and the ears are formed. In the seventh month the embryo quickens with life. In the eighth month it becomes fully equipped in all respects. (8)

THE FACTOR THAT DETERMINES THE DIFFEREN- TIATION INTO THE MALE, FEMALE OR OTHER CHARACTER (OF THE OFFSPRING)

Out of the preponderance of the father's semen (the offspring) becomes a male. Out of the preponderance of the seed of the mother are generated females. Out of the equipoise of the seeds of the two, (the offspring) becomes a eunuch. If, at the time of the confluence of the seeds, the parents should be of agitated

minds, the progeny would become either blind or crippled or hunch-backed or stunted in growth. Should the couple be afflicted with (Apāna) vital-air-trouble at the time of copulation, the semen enters the womb of the female in two parts and in consequence, twins are conceived in the womb of the woman. (9)

CAPACITY TO KNOW PREVIOUS AFFAIRS IN THE EIGHTH MONTH OF THE JĪVA'S PRE-NATAL EXISTENCE

(The Jīva, in the eighth month of its stay in the womb of its mother) in conjunction with the Prāṇa of the character of the five vital airs, (Prāṇa, Apāna, Samāna, Udāna and Vyāna), which conditions its existence, acquires the capacity to know its past affairs, (experienced during its previous incarnations). Similarly with its essential features amplified by the spirit of the Prāṇa of the five-fold character, it conceives of the imperishable Ātman of the character of the Oṃ-kāra (in the attitude, "I am this Ātman)," through perfect knowledge and meditation, (as if endowed with the powers of sentient action, knowledge and volition). Having thus identified the monosyllabic "Oṃ," (with the Ātman), (the Jīva) sees in the body the eight Prakṛti-s derived therefrom (*viz.*, earth, water, fire, air, ether, the mind, the intellect and individuality) and the sixteen changes, (commencing from the "Prāṇa" and ending with "Nāman", detailed as the sixteen Kalā-s in the Pras'nopaniṣad). (10)

THE REMEMBRANCE BY THE JĪVA OF HIS PREVIOUS
INCARNATION, IN THE NINTH MONTH OF HIS
PRENATAL EXISTENCE

(The body) of this embodied (Jīva) then becomes fully possessed of all its characteristics in the ninth month (of its prenatal existence). He (the Jīva) remembers the series of his previous incarnations. The series of Karma (actions) completed and not commenced (during previous incarnations) are clearly manifest (to such Jīva). He recognizes the auspicious and the inauspicious (nature of such) Karma (actions).
(11)

THE WAILING OF THE JĪVA CONSEQUENT ON HIS
COMING TO KNOW OF HIS PREVIOUS KARMA

Alas! Several thousands of sources of birth having been seen by me, having been experienced by me during my stay there in my previous incarnations, several kinds of food appropriate to those incarnations have been consumed by me. Various pairs of breasts have suckled me. There is death again to one who is born. There is birth again to one who dies. Alas! (ever prone to the six forms of existence (*viz.*) being, birth, growth, ripening, waning and perishing and, (what is worse), drowned in the ocean of misery, I do not at all see the expedient (to be employed by me for rescuing myself from this miserable plight). Should I ever manage to get out of this sorry situation of being born

of a Yoni (source), over and over again, I will surely seek shelter in Kapila's system of Sāṃkhya-yoga, which brings about the destruction of misery and bestows the fruit of liberation [(or) in the Sāṃkhya-yoga (of the perception of the peerless Brahman alone, wherein it is difficult to eradicate the doubt arising from ignorance relating to the existence of things apart from the Ātman, which are really of the form of peerless non-existence, on the one hand, and of the Brahman, which is the result of the negation of everything apart from it and is of the form of peerless existence, on the other hand, as to whether there is, or there is not, the inter-relation between each other, of the manifestation and what it manifests, the all-pervading one and what it pervades, or the one support and what it supports)], which brings about the destruction of the misery (of ignorance) and bestows the fruit of liberation (on the seeker, who becomes the Brahman alone, simultaneously with the dawning of the knowledge, that there is nothing apart from the Brahman). Should I ever manage to get out of this miserable situation of being born of a Yoni over and over again, I will surely seek shelter in Mahes'vara, as the great Guru of mine, who will bring about the destruction of my ignorance of the Ātman and grant me the rare boon of that exquisite state of Videha-mukti, (liberation in a disembodied state of aloneness, through my remaining as the Brahman alone). Should I ever manage to get out of this miserable situation of being born of a Yoni over and over again, I will surely seek shelter under that

Great Lord (possessed of the six qualities of over-lordship over the entire universe, valour, fame, wealth, knowledge and detachment), Nārāyaṇa, the radiant dis-peller of the ignorance of the Ātman, Janārdana, who will bring about the destruction of my ignorance of the Ātman and grant me the rare boon of that exquisite fruit of Videha-mukti, through my remaining as the Brahman alone. In consequence of whatever Karma of an auspicious or inauspicious nature that has been done by me, for the sake of my wife, children and other kith and kin, enjoying the fruits of such action for eons, in the Svarga (celestial) and the Naraka (infernal) regions, all alone, and, what is more unendurable than all that, in the seething cauldron of the hell of a mother's womb, over and over again, I pine away with sorrow all alone, while those whom I nourished and protected, *viz.*, my wife, children and relations, have gone away, each seeking his or her own course, sharing only the fruits of my actions and not my sufferings.

(12-17)

REMEMBRANCE OF ONE'S PREVIOUS CAREER ON COMING INTO THIS WORLD

The fully developed foetus, (which has bewailed in the aforesaid manner, while abiding) in hundreds of women's wombs (and getting disgusted on that account), on reaching the orifice of the genitals, with its head down and its feet projecting upwards, (in the manner of a sinner dropping from hell,) tormented on

all sides by the pressure of the mechanism of the female organ of generation, at the time of parturition, is born into this world, with the greatest suffering and at that very moment, is touched by the all-pervading air. Then it does not remember the auspicious and inauspicious actions, which have been the cause of its frequent incarnations and deaths and the like. (18)

ENUNCIATION OF THE TRI-MALA AND OTHER CHARACTERISTICS OF THE BODY

Wherefore is the Śarīra so known? [The word "Śarīra", literally means "what is shattered" (by the several states, beginning from infancy and ending with old age). How is this shattered? As it is possessed of the three Mala-s and the three Yoni-s, it is so. Whence are the three Mala-s, (filths)? They arise from the union of the filthy parts of the male and the female and the sperm and ovum generated therefrom respectively. The three Yoni-s are plants yielding nutrient food, (when ripe), the male and the female, that contribute to the generation of the body.] (Herein abide the three fires), the Jñānāgni, (the inner senses, that are the channels of the fire of knowledge), the Darśanāgni, (the organs of preception, such as the eye), and the Koṣṭhāgni, (the abdominal fire), (that make the body as it were a fit place for the performance of a sacrifice, with its three fires, the Dakṣiṇa, the Gārha-patya, and the Āhavanīya, corresponding to the three fires of the body). Of these the Koṣṭhāgni, (the abdominal fire),

(in conjunction with the Prāṇa and the Apāna vital airs), indeed causes the four kinds of food, Asīta, Pīta, Lehya, and Coṣya, to be well digested (and thereby maintains the sound health of the body, so as to enable the organs of perception and action to perceive forms and discharge their other functions, and the inner senses to function properly and help in the acquisition of perfect knowledge relating to the real existence). [That which is well masticated and swallowed is Asīta. That which is drunk at a gulp, after being thoroughly agitated by the tongue is Pīta. That which is licked or sucked by the tongue pressed against the palate and absorbed is Lehya. That which is chewed by the teeth, after being cut into pieces and the sapient juice extracted therefrom is swallowed, while the refuse is spat out, that is the Coṣya.] The Darśanāgni enables the body to perceive forms and the like. [The Jñānāgni, (the inner senses, through which all knowledge is derived and the faggot of ignorance is completely consumed), enables the Jīva to find out, what is auspicious and what is inauspicious]. (19)

THE ACQUISITION BY THE BODY OF THE ESSENTIAL CHARACTER OF A SACRIFICE

Therein (in the body, wherein is harboured fire of the three kinds aforesaid), there are three seats. In the heart is the Dakṣiṇāgni. In the belly is the Gārha-patya. In the mouth is the Āhavanīya. Placing the intellect of the sacrificer in the position of his wife,

his contentment as his Dikṣā, (sacrificial vow), his organs of perception as the sacrificial vessels, (ladle and the like), his crest as the sacrificial jar, his hair as the Darbha-grass, his mouth as the interior of the sacrificial ground and the sixteen lateral teeth (of the sacrificer), the one hundred and eight seats of Marman-s (vital parts, such as the temples and the like), similarly the one hundred and eighty joints (of the bones), the one hundred and nine tendons, (such as in the interior of the Iḍā, the Piṅgalā and other Nāḍi-s), and the eight thousand crores of hair-follicles, (as the Ṛtvic-s, priests officiating at the sacrifice and the assemblage of guests gathered thereat): (the Yogin, who conceives in the manner aforesaid, becomes liberated through perfect knowledge acquired through his mind, rendered pure in virtue of his devotion to the mental sacrifice). (20)

ENQUIRY INTO THE MEASUREMENTS OF THE BODY

The heart measures eight Pala-s, and the bile in the body a Prastha, (thirty-two Pala-s). The measure of the phelgm is one Āḍhaka (of sixty-four Pala-s). The semen in the body measures one Kuḍupa, (four Pala-s). The adipose tissue measures two Prastha-s, (of thirty-two Pala-s), while the measure of the urine and faeces is only two Mahā-prastha-s, (sixty-four Pala-s) and is in proportion to the water drunk. [The concatenation of these, which is the product of the union of the male and the female, this body, described as of the character of the five elements and so on, should by no means be looked

upon by the seeker after liberation as the Ātman, or as relating to the Ātman. "This body," says the Ś'ruti, "is produced by copulation alone, devoid of the right perception and without happiness; has had its exit through the urinary passage of the female; is built of bones; besmeared with flesh; sheathed in the integument; filled with urine, faeces, wind, bile, phlegm, marrow, fat, lymph and various other kinds of filth. Of what avail are the enjoyments of the objects of lust and desire, to one abiding in such a body?" "The conviction, "I am of the body," after all assumes the position of the thread of Kāla (time), (or of the God of death, which may at any time snap) and is after all a trap laid by the billows of the ocean, which may engulf one at any time". He who knows thus, remains as the Brahman alone, simultaneously with the dawning of the knowledge, that what results from the negation of what is wrongly attributed to it, as a result of ignorance and its concomitants, is the peerless Brahman alone.] (21)

SUMMING UP

This lore relating to Liberation, revealed by the great Seer, Paippalāda, (son of Pippalāda), as the supreme asylum, draws to a close. This lore relating to Liberation, revealed by the great sage, Paippalāda, as the supreme asylum, draws to a close—Thus the Upaniṣad. (22)

THE NIR-ĀLAMBOPANIṢAD

[This Upaniṣad, which is the Thirty-fourth of the 108 Upaniṣad-s, and forms part of the S'ukla-yajurveda, deals with whatever has to be realized by persons that are ignorant of the real nature of the peerless, non-determinate Brahman, after framing a set of all possible questions relating to the exalted state of the Brahman and answering them *seriatim*, in the form of an imaginary dialogue between an uninstructed Chela and his Guru, for the regeneration of mankind in general.]

THE FORTY-ONE QUERIES

With a view to the complete eradication of all the evils that beset ignorant folk, after apprehending, in advance, what sort of instruction they (stand in need of and) should be given, I shall presently deal with all that, (by framing a set of possible questions covering the entire range of their requirements and answer them). What is the Brahman? Who is Īśvara? Who is the Jīva? What is Prakṛti, (primordial substance)? Who is the Paramātmān? Who is Brahman (the creator)? Who is Viṣṇu? Who is Rudra? Who is Indra? Who is S'amana (the final

dispenser)? Who is Sūrya, (the Sun)? Who is Candra (the moon)? Who are the Sura-s (celestial beings)? Who are the Asura-s (demoniacal beings)? What are the Pisāca-s (evil spirits)? What are men? What are women? What are animals and the lower orders of animate beings? What is (the lowest order of) inert creation? What are Brāhmaṇa-s and other classes? What is Jāti, (division based on birth)? What is Karma, (ceremonial observance of the right kind)? What is A-karma (the opposite of the right kind of Karma)? What is knowledge? What is ignorance? What is happiness? What is misery? What is Svarga (heaven)? What is Naraka (hell)? What is bondage? What is liberation? Who is the Guru, (worthy of being resorted to)? Who is the Śiṣya, (disciple of the right type)? Who is the knower (of the truth)? Who is the fool (full of delusion)? What is the Āsura, (demoniacal proclivity)? What is penance? What is the highest abode? What is worthy of being grasped? What is unworthy of acceptance? Who is the ascetic?—After raising these points for determination, (the Upaniṣad) deals with them *seriatim*, (in the form of an imaginary dialogue between a Chela and his Guru).

(1-2)

THE REAL FORM OF THE BRAHMAN

(Query): "What is the Brahman?" (Answer): "That which manifests itself (in the eyes of ignorant folk) as the egg-like spheroid of ignorance, (macrocosm), prodigious in size, embracing (the subtle A-vyakta), the

Mahat, the Ahaṃ-kāra and the like, and of the character of (the five elements), earth, water, fire, air and ether and the variants thereof, (evolved by quintuplication), and also as the Brahma-loka and other worlds, attainable as the fruits of Karma, (observance of austerities), and Jñāna, (*i.e.*, Upāsana, resort through meditation), as well as the understanding aright of the highest end and aim of human existence ; that which, (in the eyes of the knowers of the Brahman), is devoid of a second to match, which is released from all kinds of Upādhi-s (limitations), while yet invested with all the powers of such Upādhi-s (limitations), (in addition to its own), which has neither beginning nor end, (not being subject to either creation or dissolution), which is connoted by the terms, pure, auspicious, tranquil, devoid of attributes and the like, (for the reason that it is bereft of rhythm, mobility and inertia, which are the characteristics of all impure, inauspicious and changeful phenomenal existence) and at the same time incapable of being described in that manner, and which remains as exquisite sentience alone, that is the Brahman.” (3)

THE REAL FORM OF ĪSVARA

(Query): “Who is Īsvara ?” (Answer): “The non-determinate Brahman alone, which, after assuming its own (Īsvaratva), creative energy, that may be specially designated as the (Mūla-)prakṛti, creating, (apart from itself), the Loka-s, (the endless crores of Macrocosms), entering therein as the Antar-yāmin (immanent

in all) and controlling the intellect and other inner senses of all beings, from Brahman (down to the lowest order of animate creation), is the Īśvara." (4)

THE REAL FORM OF THE JĪVA

(Query): "What is the Jīva?" (Answer): "The Jīva, (that is indicated by the syllables), "So'ham," ("He am I"), is the one absolute (Brahman) alone, which, owing to false attribution, is regarded as (the Virāj), the sum-total of gross phenomenal existence, represented, through the world of names and forms, as Brahman (the creator), Viṣṇu (the sustainer), Īśāna (the destroyer), Indra (the enjoyer of celestial bliss and the leader of the gods) and others (of each one of the myriads of macrocosms), in the attitude, "I am the sum-total of all gross forms of phenomenal existence". That "I," the Jīva, though the one (Brahman alone), becomes split into myriads, through the differentiating influence of (the subtle inner senses of the character of ignorance, operating from within) the body, (from the moment that the Jīva is conceived as commencing his so-called separate existence in an embodied state)." (5)

THE REAL FORM OF THE PRAKṚTI

(Query): "What is the Prakṛti?" (Answer): "The creative energy (inherent in the Brahman alone), which is of the form of the intellect possessed of the special skill to create diverse wonderful worlds, from out of

the Brahman alone, that is the Prakṛti, (very much akin to the power of attraction inherent in a piece of magnet, in the immediate presence of a piece of iron).” (6)

THE REAL FORM OF THE PARAMĀTMAN

(Query): “Who is the Paramātmān?” (Answer): “The Paramātmān is the Brahman alone, manifesting itself, (without a counterpart), as distinctly apart from the body and other (gross forms), (simultaneously with the dawning of the knowledge of which, all perceptions, from the individual body on to the (subtle) A-vyakta, (indistinct chaos), meet with their negation.” (7)

THE BRAHMANHOOD ALONE OF BRAHMAN (THE CREATOR) AND OTHERS

He, Brahman (the creator), He, Viṣṇu (the sustainer), [He, Rudra, (the destroyer)], He, Indra (the leader of the celestials), He, Śamana (the final dispenser), He, Sūrya (the Sun), He, Candā (the Moon), they, the Sura-s (the celestials), they, the Asura-s (the demoniacals), they, the Piśāca-s (evil spirits), they, the men, they, the women, they, the animals and others, that, the inert order of creation, they, the Brāhmaṇa-s and other classes, all this is verily the Brahman, (in the eyes of the knower of the Brahman). In this (peerless state of pure sentience), there is no diversity of

existence at all, (such as of those commencing from Brahman and ending with the Brāhmaṇa-s, as afore-said). (8, 9)

THE REAL FORM OF JĀTI, (DIVISION BASED ON BIRTH)

(Query): What is Jāti, (division based on birth)?"
 (Answer): "Neither of the (colour of the) skin, nor of blood, nor of flesh, nor of bone, nor of the Ātman (person) is the division based on birth. Division based on birth is a convention, having its origin from everyday transactions." (10)

THE REAL FORM OF CEREMONIAL OBSERVANCE OF THE RIGHT KIND AND THAT OF THE OPPOSITE KIND

(Query): "What is Karma, (ceremonial observance of the right kind)?"
 (Answer): "Whatever austerity is performed, with the firm conviction that it is all in the interest of the Ātman and in the attitude, "I perform these austerities in a disinterested manner and indifferent to the fruits thereof, through the functioning of the organs of perception and action, (i.e., righteous action, wherein there is little scope for the play of the individual self-consciousness of the actor),—that alone is Karma." (Query) "What is A-karma, (observance, not of the right kind)? (Answer): "Observance aiming at the fruit, whether performed daily or

on special occasions, such as the performance of a sacrifice, the keeping of a religious vow, undergoing severe penance, bestowing offerings and alms on ceremonial occasions, that which is of the form of bondage and is the fruitful source of reincarnations and the like, due to one's individuality in relation to the performance of the observance and the enjoyment of the fruit thereof and the like, asserting itself,—that is known as A-karma. (11, 12)

THE REAL FORM OF KNOWLEDGE AND IGNORANCE.

(Query): "What is Jñāna (knowledge)? (Answer): That which is of the form of perception and what is perceived, as a result of the control of the body and the senses, through devotion to the good and true Guru of one's choice and the study of the Vedānta, followed by reflection and repeated meditation, that which is established in the innermost recesses of the heart of all, which is generic in all, which is not subject to changes, such as are undergone by things like a pot made of earth, a piece of cloth and the like, and which is realization, through direct perception, to the effect that without the aid of the innermost sentience nothing can result from mere mental transformations,—that is Knowledge." (Query): "What is A-jñāna?" (Answer): "The perception of artificial differences of various kinds, due to the attribution of Upādhi-s (limitations), such as belong to the celestials, the lower orders (of the mid-etherial regions), human beings, inanimate

objects, females, males, divisions based on birth, and on stages in life, bondage and liberation, unto the Brahman, which is non-differentiated and has no counterpart, which is inseparably interwoven with all, which fully pervades all, very much like the false attribution of the snake unto the rope,—that is A-jñāna (ignorance)". [The attribution of "That," (Brahmanhood) unto what is "Not-that" (the An-ātman), the attribution of "Not-that" unto what is "That", the not-knowing of the real nature of a thing is Ignorance.] (13, 14).

THE REAL FORM OF HAPPINESS AND MISERY

(Query): "What is Happiness?" (Answer): "That state, wherein, after realizing in the attitude, "I am of the form of infinite existence, pure sentience, and unsurpassed bliss" one remains of the form of bliss alone, simultaneously with such realization there is the state that is known as exquisite happiness." [The answer to the query, "What is Misery?" is the exact opposite of this state.] (15).

THE REAL FORM OF SVARGA AND NARAKA— (HEAVEN AND HELL)

(Query): "What is Svarga (heaven)?" (Answer): "Companionship with the good is Svarga, (the celestial state)." (Query): "What is Naraka, (hell)?" (Answer): "Companionship with people that are

enamoured of the illusory pleasures of worldly existence is Naraka (hell), (as it contributes to the attainment of the torments of hell).” (16, 17).

THE REAL FORM OF BONDAGE AND LIBERATION

(Query): “What is Bondage?” (Answer): “The fixed idea rooted in the mind as a result of the apprehension of the concept “I am born” and other like concepts, (which are at the root of all differentiation), and begotten of the (not-easily erasable) impressions, verily nurtured by ignorance prevailing from beginningless time, constitutes bondage. The fixed idea begotten of the false “Mine-concept”, that one’s environment composed of objects of worldly existence, such as, father, mother, brother, wife, children, place of residence, pleasure-garden, corn-fields and the like, is all his own, and (the fixed idea) about the reality of the phenomenal world about him, constitutes bondage. The fixed idea born of conceit relating to one’s being the actual doer (and enjoyer of his own actions) and the like, constitutes bondage. The fixed idea resulting from one’s desire for the accomplishment of the eight kinds of psychic powers, such as attenuation and the like, constitutes bondage. The fixed idea relating to the fulfilment of one’s cherished desires, through the adoration of deities and high-placed human beings, constitutes bondage. The fixed idea relating to the practice of the eight sub-divisions of Yoga, constitutes bondage. The fixed idea relating to the observance of

austerities and closely conforming to the rules of conduct prescribed for the several divisions based on birth and the several stages of life, constitutes bondage. The fixed idea relating to the character of (S'āstraic and other) injunctions, the sense of security from fear (afforded by them) and the lingering doubt (as to how far they have been conformed to aright), constitutes bondage. The fixed idea relating to the knowledge of the rules relating to the performance of rituals, such as sacrifices, religious vows, penance, and offerings, constitutes bondage. The fixed idea of the form of the mere desire for liberation, constitutes bondage. The very occurrence of a mere fixed idea (in the mind) is a sign of bondage, (as it would induce worldly-minded-ness). (Query): "What is Liberation?" (Answer): "The dissolution, through investigation into the eternal and transient character of things in general, of the bondage of the form of misconception, arising from considering all spheres of action giving rise to pleasure and pain, as one's own, in this transient worldly existence, is what is known as Liberation. (18-29)

THE REAL FORM OF THE GURU TO BE RESORTED TO AND THE DISCIPLE

(Query): "Who is (the Guru) worthy of being resorted to?" (Answer): "That Guru, who brings about the attainment (by the disciple) of the supreme sentience of the Brahman established in all bodies, is

worthy of being resorted to." (Query): "Who is the disciple (of the right type)?" (Answer): "He, who, by being immersed completely in the sentience of the Brahman, remains as the Brahman alone, when, through his learning, the entire phenomenal world stands completely dissolved,—that is the disciple of the right type, (and not merely the one who is head and heels immersed in realizing the import of the Bible).

(30, 31)

THE REAL FORM OF THE KNOWER AND THE DELUDED FOOL

(Query): "Who is the Vidvas (knower)?" (Answer): "He who realizes the real form of the sentience of the Ātman established in the interior of all beings, that is the knower (of the Brahman), (and not the one who has attained mere proficiency in the six Darśana-s)". (Query): "Who is the deluded fool?" (Answer): "He, in whom is well established the egoistic mis-conception, that he is the performer of all observances and the enjoyer of the fruits thereof,—that is the deluded fool."

(32, 33)

THE REAL FORM OF THE ĀSURA (DEMONIACAL PROCLIVITY)

(Query) "What is the Āsura, (demoniacal proclivity)?" (Answer): "The austere penance in propitiation of the celestials, Brahman, Viṣṇu, Īśāna, Indra,

Varuṇa and others, prompted by the desire for worldly affluence, wherein (the performer of the penance) causes great distress to the Ātman within himself, through fasting, prayer, and offering of oblations to the sacrificial fire and through other austerities involving the outburst of violent passion, hatred, cruelty, pride and other vicious qualities,—that is the Āsura, (demoniacal proclivity)". (34)

THE REAL FORM OF TAPAS (PENANCE)

(Query): "What is Tapas (penance)?" (Answer): "The parching up of the feeling of uneasiness, which is the seed, out of which springs forth the volition for the gratification of one's desires of the form of the affluence of Brahman and other gods, by the fire of the direct realization, that the Brahman alone is the real existence, while the phenomenal world is false,—that is known as Tapas (penance)". (35)

THE REAL FORM OF PARAMA-PADA—(THE SUPREME SEAT)

(Query): "What is the Parama-pada, (supreme seat)?" (Answer): "The state of (remaining alone as) the Brahman, the eternal and the ever-emancipated, which is infinite existence, pure sentience, and unsurpassed bliss, which by far transcends the chief Prāṇa (vital principle), the organs of perception and action and the inner senses (the mind of volitions, thought,

intellect and individuality), the three Guṇa-s, (rhythm, mobility and inertia) and the like, (as a result of the negation of the states of ignorance of the character of falsehood, non-sentience and misery),—that is known as the Parama-pada, (the supreme seat).” (36)

THE REAL FORM OF WHAT IS FIT TO BE GRASPED AND WHAT IS UNWORTHY OF ACCEPTANCE

(Query): “What is fit to be grasped?” (Answer): “The peerless, real form of pure sentience alone, which is devoid of the Upādhi-s (limitations) of space, time, and substance,—that is known as what is fit to be grasped.”

(Query): “What is unworthy of acceptance?” (Answer): “The mis-conception about the reality of the existence of the phenomenal world, which is within the range of the intellect and the other organs of perception and action and is influenced by Māyā (Illusion), which is apart from the real form of the Brahman,—that is what is unworthy of acceptance.” [That is to say, those that are desirous of grasping the Brahman, should give up the pursuit of whatever is apart from the Brahman and is subject to the influence of Māyā.] (37-38)

THE REAL FORM OF THE SAMNYĀSIN

(Query): “Who is the Samnyāsin, (Ascetic)?” (Answer): “The person, who, of his own choice, wanders freely from place to place, having given up the

glamour for all Dharma-s, (courses of conduct, laid down for the various divisions based on birth, and the various stages in life), as being apart from the Ātman, and become devoid of "mine-mindedness" (by looking upon all things as his) and "I-mindedness," (by looking upon the body as the Ātman) and having sought shelter in the Brahman, as the only desirable residuum left, (after the negation of everything apart from the Brahman); (becomes one who has thoroughly discharged all the duties devolving on him as a knower), having arrived at the firm conviction, "I am the Brahman," as a result of the perfect knowledge dawning on him, out of the realization of the true import of the Mahā-vākya-s, (great scriptural texts), "That thou art," "All this is verily the Brahman," "There is no diversity herein, even to the least extent," and others; (and becomes completely merged in the Brahman due to the great potency of the perfect knowledge attained by him), through the indivisible, changeless, ecstatic state of trance, known as Nir-vikalpa-samādhi; that person is known as the Saṃnyāsin, (ascetic, who has renounced everything apart from the Brahman). He is the one that is liberated (from delusions of every kind that are apart from the Brahman). He is the one that is adorable (even by knowers of the Brahman). He is the Yogin of the knowledge of the Brahman. He is the Parama-hansa (with his innermost Ātman non-differentiated from the Brahman). He is the Avadhūta, (on account of his imperishable nature, on account of his excelling over all others, on

account of his having broken through the conventional bonds of worldly existence, and on account of his having reached the state implied by the scriptural text, "That thou art," and others). He is the Brāhmaṇa, (the true devotee of the Brahman), thus. (39)

THE FRUIT OF THIS VIDYĀ (UPANIṢAD)

He who studies the Nir-ālabhapaniṣad, through the grace of his Guru, he becomes (internally) hallowed like fire ; he becomes (internally) hallowed like air ; he does not come into existence once again ; he does not come into existence once again ; he will not be born again ; he will not be born again.—Thus the Upaniṣad. (40)

THE PAIṄGALOPANIṢAD

[This Upaniṣad, which is the Fifty-ninth among the 108 Upaniṣad-s and forms part of the Śukla-yajur-veda, takes the form of a dialogue between the Sage Yājñā-vaalkya and his disciple, Paiṅgala, relating to the great secret of Alone-ness. After dealing with super-impositions, their negation and the residual substratum of the peerless Brahman, it ends with an exposition of the excellence of the meditation on the Brahman alone.]

SEEKING AFTER THE GREAT SECRET OF KAIVALYA

Then, (after attaining the requisite qualifications for being initiated into the secret of Alone-ness), Sage Paiṅgala, (the son of Piṅgala), after approaching his Guru, Sage Yājñā-vaalkya, and dutifully serving him for a period of twelve years, asked him thus : " Pray, do thou relate unto me the great secret of Alone-ness." (1)

THE PEERLESS BRAHMAN

Sage Yājñā-vaalkya replied unto him thus : " Prior to the creation, my good sir, there was this existence alone, (of the character of the ignorance quarter and

all its concomitants, with their names and forms not yet manifest). That pure existence, the Brahman, which is ancient and one alone, not having a counterpart (being devoid of differences, either generic or specific), which is outspread everywhere (and is hence known as the Brahman), prevails forever, released from all bonds (of delusion relating to the existence of things apart from itself), for all time, not subject to any change for ever from its quiescent state and entirely full of truth, knowledge and bliss, (unlike the phenomenal world of names and forms, which is ever changeful and subject to falsehood, nonsentience and misery). (2)

THE MŪLA-PRAKṚTI AND THE SĀKṢI-CAITANYA

Even as in the mirage, the pearl-oyster, a log of wood, a piece of crystal and the like, there is respectively the illusory manifestation of water, silver, the figure of a human being, streaks of light and the like, (even so), there came to be, in the Brahman, (the false manifestation) of Mūla-prakṛti, (the root of all misery), possessed of the qualities of red, white and black, with the properties (of rhythm, mobility and inertia) equipoised therein and incapable of being adequately described. (The Brahman that is of itself incapable of being reflected or differentiated), when apparently reflected therein (in the Mūla-prakṛti of its own creation), that became the Sākṣi-caitanya, (the passive all-witnessing sentience of the form of the Īśvara of the macrocosm and the Jīva of the microcosm respectively). (3)

THE A-VYAKTA AND THE ĪS'VARA-CAITANYA

The self-same (Mūla-prakṛti), after attaining transformation, once again became the power of veiling (the real nature of the Brahman), due to the preponderance of Sattva, (rhythm), and came to be known as the A-vyakta, (the primordial productive principle, whence all the phenomena of the material world came to be developed). What was reflected therein, (in the A-vyakta), that became the Īs'vara-caitanya. That (Īs'vara-caitanya) having Māyā, (illusion) under control, is the omniscient prime cause of creation, sustenance and dissolution and takes the form of the sprout, wherefrom the phenomenal world springs up. That (Īs'vara-caitanya) causes the entire phenomenal world resting in a potential state in it, to become manifest. This, which unfurls (the phenomenal world) like the piece of cloth (of a flag), on account of the subtle influence of the previous Karma of the Prāṇin, (Jīva), again causes the phenomenal world to vanish with the dissolution of the previous Karma of the Prāṇin (the Jīva). In that alone remains the entire universe like the rolled-up piece of cloth (in the flag). (4)

THE MAHAṬ AND THE HIRAṆYA-GARBHA-CAITANYA

From the power of Āvaraṇa (veiling) investing the Īsa-(caitanya), there came into being the power of Vikṣepa (projecting the appearance of the phenomenal world), known as the Mahat, wherein the property of mobility preponderated. What was reflected thereon

(on the Mahat), that became the Hiranya-garbha-caitanya. That (the Hiranya-garbha), conceiving the Mahat-tattva as identical with itself, has its form manifested both distinctly and indistinctly. (5)

THE AHAṂ-KĀRA, THE VIRĀṬ-CAITANYA AND THE GENESIS OF THE TAN-MĀTRA-S

From the power of projection, super-imposed on the Hiranya-garbha, there came into being the coarse power, known as Ahaṁ-kāra, (individuality), wherein the property of inertia preponderated. What was reflected thereon, (on the Ahaṁ-kāra), that became the Virāṭ-caitanya. That (Virāṭ-caitanya), conceiving the Ahaṁ-kāra as identical with itself and with its form manifested distinctly, becomes the Pradhāna-puruṣa, Viṣṇu, the sustainer of all gross creation. From that Virāṭ-puruṣa originated ether; from ether originated air; from air fire; from fire water; and from water the earth-element. The five subtile elements became the three Guṇa-s, (rhythm, mobility and inertia). (6)

THE CREATION OF THE BRAHMĀṆDA-S (MACROCOSMS), LOKA-S (WORLDS) AND S'ARĪRA-S (BODIES)

The creator of the world, prone to create it while embracing the property of inertia, developed the desire to turn the subtile Tan-mātra-s into gross elements. Dividing each of the five subtile elements, that were measured, at the time of the creation, into two equal parts and again subdividing (each first equal part) into

four equal parts each and mixing each of the four subdivided equal parts (of each division) with each of the four second equal parts of the other four elements and thus forming five heaps of five sorts each, out of the elements thus quintuplicated, he created several crores of Brahmāṇḍa-s (macrocosms), fourteen Loka-s (worlds, appropriate to each of the several macrocosms) and globular gross bodies appropriate to each (of the several worlds). (7)

THE CREATION OF THE KARMENDRIYA-S (ORGANS OF ACTION)

Dividing the mobile property of the five elements into four parts, out of three parts thereof he created the Prāṇa, characterized by its five-fold functions. Out of the fourth part he created the organs of action. (8)

THE CREATION OF THE JÑĀNENDRIYA-S (ORGANS OF PERCEPTION)

Dividing the rhythmic property (of the five elements) into four parts, out of the totality of three parts thereof, he created the inner sense, characterized by its five-fold functions. Out of the fourth part of the rhythmic property, he created the organs of perception. (9)

CREATION OF THE GUARDIANS OF THE ORGANS

Out of the totality of the rhythm, he created the guardians of the organs. He then cast them into the

macrocosm. Under his orders, they stood pervading the entire macrocosm. Under his orders, the Virāḍ-ātman, possessed of individuality, protected the gross elements. Under his orders, the Hiraṇya-garbhātman held sway over the subtile elements. (10)

ENTRY OF THE ĪśA INTO THE BODY AND THE ORGANS OF PERCEPTION AND ACTION

They (the gross and subtile elements and their evolvents of the macrocosm, the creatures of the Īśa), were incapable of throbbing or functioning, without him. He desired to make them all sentient. Piercing through the macrocosm and the Brahma-randhra-s (caverns of the cranium) of the individual Jīva-s, situated in their crests, the Īśa penetrated them all. Then, they, though nonsentient by nature, were engaged in their respective functions, as if they were endowed with sentience, (due to the influence of the Īśvara-caitanya pervading them). (11)

THE ATTAINMENT OF THE STATE OF THE JĪVA BY THE ĪśA

On entering the several bodies and getting deluded thereby, the omniscient Īśa, influenced by Māyā (Illusion), attained the state of the Jīva. Owing to his falsely identifying himself with the three bodies, (gross, subtile, and causal), he (the Īśa) attained the state of (the Jīva), the doer and the enjoyer. Ever occupied

with performing the functions of waking, dreaming, sleeping, fainting and dying, feeling depressed, (due to monotony,) he twirls round and round like a potter's wheel and becomes deadened as it were in consequence, in keeping with the popular adage relating to the potter's wheel, (which seems to be whirling while it is still, and to be still while whirling). (12)

CHAPTER II

HOW DID THE ĪS'A ATTAIN THE STATE OF THE JĪVA ?

Then Paiṅgala asked Yājñā-valkya thus : "How did the Īs'a, the supreme being, that is the cause of all creation, sustenance and dissolution of all the worlds, attain the state of the Jīva ?" (1)

THE CREATION OF THE GROSS BODY

The Sage Yājñā-valkya replied unto him thus : "I shall presently relate unto thee the real character of the Jīva and the Īs'a, as distinguished from each other, with a preliminary account of the origin of the gross, subtle, and causal bodies. Let it be attentively listened to (by thee), with thy one-pointed mind. After bringing together the atoms of the quintuplicated great elements, the Īs'a created, in order, gross bodies in their individual and collective aspects. The skull, the integument, the

intestines, the bones, flesh and nails, are of the character of earth. Blood, urine, saliva, sweat and the like, are of the character of water. Hunger, thirst, animal-heat, swooning, the sexual impulse and the like are of the character of fire. Locomotion, lifting, breathing, and the like are of the character of air. Lust, anger and the like are of the character of ether. The combination of all these, becomes the gross body, brought together under the influence of previous Karma, provided with the integument and other Dhātu-s, (primary fluids), affording scope for the notion that infancy and other stages are exclusively relating to it, and forming the favourite haunt of various ailments." (2)

CREATION OF THE SUBTLE BODY

Then he created the Prāṇa out of the totality of three (out of the four) parts of the property of mobility of the great elements, in their non-quintuplicated states. The variants of the Prāṇa are the vital airs, Prāṇa, Apāna, Vyāna, Udāna, and Samāna. The Upa-prāṇa-s are the vital airs, Nāga, Kūrma, Kṛkara, Deva-datta and Dhanam-jaya. The heart, the anus, the navel, the throat and all the limbs, form the seats (of the Prāṇa and others). Out of the remaining fourth part of the property of mobility of the great elements, ether and others, he created the group of the organs of action. Its variants are the vocal organ, the hands, the feet, the anus and the genitals. Their functions are articulate expression, grasping, locomotion, evacuation and sexual pleasure.

In the same manner, out of the totality of three (out of the four) parts of the rhythm of the great elements, he created the group of inner senses. Its various components are the inner senses, the mind, intellect, thought, and individuality. Resolve, conviction, memory, conceit and devotion are its functions. The throat, the face, the navel, the heart and the middle of the eye-brows, form the seats of the inner senses. Out of the remaining fourth part of the rhythm of the great elements, he created the group of the organs of perception. Its variants are the ears, the integument, the eyes, the tongue and the nose. (Perceptions of) sound, touch, form, taste and smell are its functions. *Diś*, *Vāta*, *Sūrya*, *Varuṇa*, the *As'vin*-s, *Agni*, *Indra*, *Upendra*, *Yama*, *Candra*, *Viṣṇu*, the four-faced *Brahman* and *S'am-bhu* are the deities presiding over the inner senses. (3)

THE THREE BODIES FORMING THE FIVE SHEATHS

Then (were created) the five sheaths, made of *Anna* (food), *Prāṇa* (vital air), *Manas* (the mind), *Vijñāna* (enlightenment) and *Ānanda* (bliss). Brought into being only from the essence of food, developed only from the essence of food, what seeks repose in earth, full of the essence of food, that is the sheath made of *Anna* (food). That alone is the gross body. The five vital airs, *Prāṇa* and others, along with the organs of perception, constitute the sheath made of *Manas*. The intellect, along with the organs of

perception, constitutes the sheath made of Vijñāna. The three sheaths (commencing from the Prāṇa-sheath downwards) together form the Liṅga-sarīra, (subtle body). The realization of the perception of the Brahman is of the sheath made of Bliss (Ānanda). That is also the Kāraṇa-sarīra, (the causal body). (4)

THE PURYAṢṬAKA

Then the five organs of perception, the five organs of action, the five vital airs, (Prāṇa and others), the five elements, (ether and others), the four inner senses, desire, action and darkness, these constitute the Aṣṭa-pura, (the totality of the Liṅga-sarīra). (5)

THE VIŚVA STATE OF THE VIRĀJ

By command of the Īśvara (operating as the power of desire of the Ātman), after entering each individual gross body and abiding in the intellect, the Virāḍ-ātman attained the Viśva state. The Vijñānātman, the semblance of Cit (sentience), is the Viśva that actively operates and conceives of the waking state and the gross body as relating to itself. "The field of action", is a name of the Viśva. (6)

THE TAIJASA STATE OF THE SŪTRĀTMAN

By command of the Īśvara, after entering each separate subtle body and abiding in the mind, the

Sūtrātman attained the Taijasa state. The Taijasa is what manifests itself as the illusory state. "The creature of dreams," is a name of the Taijasa. (7)

THE PRĀJÑA STATE OF THE ĀTMAN CONDITIONED BY MĀYĀ

By command of the Īśvara, after entering each separate causal body, the Ātman conditioned by Māyā, along with the A-vyakta, (the indistinct nebula), attained the Prājña state. The Prājña state is non-differentiated from and is in quest of the highest truth of the Ātman. "That which thoroughly identifies itself with the sleeping state," is also a name of the Prājña. (8)

FRUIT OF THE KNOWLEDGE DERIVED FROM STUDY AND THE LIKE, EXCLUSIVELY OF THE PRĀJÑA

The Vedic text, "That thou art," and others sing about the identity with the Brahman of the Jīva that is in quest of the Paramārtha, (the highest end to be achieved, viz., the Brahman, while functioning through the Prājña state) and enshrouded with ignorance (caused by Māyā), intermixed with a slight trace of the A-vyakta, (indistinct chaos), and not in relation to the actually experiencing (Viśva state), nor in relation to the illusory (Taijasa state), (as both of them prove to be unreliable, at the time of the actual enjoyment of the fruit of the knowledge acquired through the study of the Śāstra-s and as it is within the scope

of the Prājña state alone to comprehend aright the actual experience acquired by the Visva part of the Ātman, owing to the intimate and inseparable relation between the Prājña state and the state of the Brahman). (9)

THE REFLECTED CAITANYA (SENTIENCE) ALONE, SUBJECT TO THE WAKING AND OTHER STATES

It is only the Caitanya (power of sentience of the Ātman) reflected in the inner sense, that is capable of attaining the three states (waking, dreaming and sleeping). After attaining these states, (twirling therein) and becoming distracted with their monotony, very much like a potter's wheel, that (sentience) becomes deadened as it were. (10)

THE WAKING STATE

Then, there are the states of waking, dreaming, sleeping, fainting and dying, five in number. The knowledge acquired through the perception of sound and other subtle elements, by the ear and the other organs of perception, attended with the blessings of their respective presiding deities, is the state of waking. Therein, the Jiva that has established himself in the middle of the eyebrows, after pervading the entire frame from head to foot, becomes the doer of actions, such as husbandry, study of the sacred books and the like and also the enjoyer of their respective fruits. On

reaching the other world, he (the Jīva) alone enjoys the fruit earned by his Karma (ceremonial observances and righteous or other conduct, while in this world). That (the Viśva aforesaid) then stands very much like an emperor overcome with fatigue, on account of his activities, ready to enter into a gross body, having thus taken to the path leading thereto. (11)

THE DREAMING STATE

When the inner sense has ceased to function (for the time-being), what flashes through the partially roused memory in the form of percepts and perceptions arising out of impressions left by the waking state, that is the dreaming state. Therein, owing to the cessation of active functioning such as obtained during the waking state, the Viśva alone, after reaching the Taijasa state, moves through the middle of the Nāḍī-s, and causing the diversity of the phenomenal world to be displayed in the form of impressions, through his own manifestation, himself indulges in revelling in the objects of sensual desire. (12)

THE SLEEPING STATE

What is possessed of the only inner sense of Citta (the reflecting mind), is the sleeping state. Even as a bird, tired of its coursing through the heavens, turns in the direction of its nest with restrained wings, even so, the Jīva also, tired of functioning in the waking

and dreaming states, enjoys the bliss of the Ātman, entering on the state of nescience. (13)

THE FAINTING STATE

What resembles the state of a dead man, what is akin to the state of a person struck unawares with a hammer or a club, manifesting itself as tremour due to fright and loss of consciousness resulting from the fusing together of the several organs of perception, that becomes the fainting state. (14)

THE DYING STATE

What is altogether different from the waking, dreaming, sleeping, and the fainting states, what instils fear into the hearts of all the Jīva-s, commencing from Brahman (the creator) down to a tuft of grass, and causes the dropping of the gross body, that is the dying state. (15)

ABSENCE OF REPOSE FOR THE JĪVA INVOLVED IN THE CYCLE OF BIRTHS AND DEATHS

After drawing together the organs of action and perception, their respective functions and the vital airs, the Jīva, attended with desire and Karma (in the form of impressions left by previous actions), goes to another world after attaining another body, (full of Vāsanā). Through the ripening of the fruits of his past Karma

(actions), he does not attain any repose, very much like a worm caught within a whirl-pool. [Thus myriads of Jīva-s whirl through myriads of Kalpa-s, in the cycle of worldly existence.] (16)

DESIRE TO KNOW THE REAL NATURE OF
BONDAGE AND LIBERATION, ARISING THROUGH
THE RIPENING OF RIGHTEOUS KARMA

The desire for liberation arises in human beings at the end of various incarnations, through the ripening of their (past) righteous Karma. Then, some one (among such Jīva-s), after resorting to a good Guru and serving him faithfully for a long time, questions the Guru as to the nature of bondage and liberation. (17)

INVESTIGATION, THE MEANS OF ATTAINING
LIBERATION

Bondage, generated through the absence of investigation into the real nature of the Ātman, becomes liberation with proper investigation. Hence, one should always investigate. It is possible to determine, through proper investigation, the form of the Ātman, such investigation being made to take the form of discrimination and the denial of super-imposition (of attributes, which do not belong to it). Hence, one should always investigate into the real nature of the phenomenal world, the Jīvātman and the Pramātman. With the denial of the reality of existence of the Jīva and of the phenomenal

world, (as apart from the Brahman), the innermost Ātman non-differentiated from the Brahman alone remains (in the real character of the ultimate, residual substratum). (18)

CHAPTER III

SEEKING TO UNDERSTAND THE TRUE IMPORT OF THE MAHĀ-VĀKYA-S

Then, Sage Paiṅgala asked this Sage Yājñīa-vaalkya thus: "Pray, do thou impart unto me a detailed exposition of the Mahā-vākya-s (the great scriptural texts). (Even as the measure of difference between the Jivātman and the Paramātman could be based only on the testimony of self-realization, so also, the measure of identity between them both, could be borne testimony to by the Mahā-vākya-s, (sacred texts), alone. So please let me have a detailed exposition of the Mahā-vākya-s). (1)

RULE RELATING TO THE MEDITATION ON THE MAHĀ-VĀKYA-S

Sage Yājñīa-vaalkya replied unto him thus: "One should engage in meditation of the kind: "That thou art," "Thou art the Brahman" and "I am the Brahman," (if he should grasp the identity between the innermost Ātman and the Paramātman). (2)

THE WORDS OF THE SACRED TEXT SIGNIFICANT
OF THE NON-DIFFERENTIATION OF THE BRAHMAN
FROM THE INNERMOST ĀTMAN

Therein, the imperceptible and variegated (Īśvara), characterized by omniscience, (omnipotence, omnipresence, omnificence) and the like, that is conditioned by Māyā (Illusion) and is of the character of infinite existence, pure sentience and unsurpassed bliss,—this source of the phenomenal world is what is connoted by the term, “That” (of the sacred text). That alone, (on its entering different individual bodies), being influenced by the inner senses and deriving the “I-conception”, (by entertaining the belief of the form, “I am the body,”) becomes what is connoted by the term “Thou,” (of the sacred text). (When the Paramātmā and the Jivātman become identical), as a result of the giving up of Māyā (Illusion) and A-vidyā (nescience), which respectively envelop the two, what is aimed at by the terms “That” and “Thou” (of the Vedic text), becomes the Brahman, non-differentiated from the innermost (Ātman). (3)

THE REAL FORM OF ŚRAVAṆA, MANANA,
NIDIDHYĀSANA AND SAMĀDHI

The investigation into the import of the sacred text, “That thou art,” (indicating the relation of his experience by the Guru unto his disciple) and “I am the Brahman,” (indicative of the disciple’s endorsement

thereof), is Śravaṇa, (study). The effective application (of the mind) exclusively to the object of study is Manana, (reflection). The fixing of the mind with one-pointed attention solely on the object sought to be attained through study and reflection, is Nididhyāsana, (profound meditation). The mind, exclusively confining its range to and becoming absorbed in the object meditated upon, completely oblivious of the meditator and the act of meditation, resembling (in its tranquillity) a lamp in a windless spot, attains Samādhi, (absorption of the form of ecstatic trance). (4)

EXCELLENCE OF NIR-VIKALPA-SAMĀDHI (CHANGELESS TRANCE)

Then, (in the state of changeless trance reached during Samādhi), the functionings (of the inner senses) directed towards the cognition of the Ātman, are roused, but become merged in the plane of sub-consciousness, (they being reflected in the Sākṣi-caitanya, the passive sentient principle and therefore not capable of being cognized apart from it). (Hence, there is only the remembrance of the form," "I have been, all along, absorbed in the bliss of the Brahman," on the part of the Jñāna-yogin, after he is roused from his trance). They are inferred from memory (and are not actually cognized). The myriads of previous Karma-s, accumulated during this beginningless cycle of worldly existence, attain their dissolution only through this (Nir-vikalpa-samādhi). Thence, through sharpness of practice,

there showers a stream of nectar, from a thousand spouts as it were. Therefore it is, that the most exalted knowers of Jñāna-yoga call Samādhi the cloud of Dharma (exalted conduct). When the clusters of Vāsanā-s, (good and bad impressions) have been dissolved, without leaving the slightest trace, when the accumulated Karma-s, virtuous and vicious, have been completely torn by the root, the prospect and the retrospect alike, owing to the removal of all obstacle, brings about the direct and non-vicarious perception (of the Brahman), invariably and inseparably connected with and implied by the Mahā-vākya-s (sacred texts), as of the Āmalaka fruit on the palm of the hand. Then, (the Jñāna-yogin) becomes a Jīvan-mukta, (liberated while yet living). (5)

DISSOLUTION OF THE VIRĀJ AND OTHERS IN THE PARAMĀTMAN

Then, the Īśvara developed the desire to dis-quintuplicate the quintuplicated elements (and do the work of involution of the evolved variants of the elements). After causing the macrocosms, the worlds comprised therein and the other sequential gross forms to recede to their antecedent state, thereafter converting into one (nebulous mass), the subtle body, the organs of action, the Prāṇa and other vital airs, the organs of perception, and the four-fold Antaḥ-karaṇa (inner sense) and after merging all elements in the five-fold causal elements, he causes earth to dissolve in water, water in fire, fire in air, air in ether, ether in the Ahaṁ-kāra, the

Ahaṃ-kāra in the Mahat, the Mahat in the A-vyakta, and the A-vyakta in the Virāṭ-puruṣa, in the order above mentioned. The Virāj, the Hiranya-garbha and the Īśvara, owing to the dissolution of their respective Upādhi-s (limitations), (to which they were subjected in the economy of evolution), dissolve themselves in the Paramātmān, who alone remains for ever. (6)

DISSOLUTION OF VIŚVA AND OTHERS IN THE PARAMĀTMĀN

The gross body, made of the quintuplicated great elements, and attained through the accumulation of past Karma, after getting disquintuplicated through the destruction of Karma and the ripening of the fruits of good Karma, gets merged with the subtle body. The two together attaining the form of the causal body, cause the dissolution of the causal body in the Paramātmān, the Kūṭa-stha (that is immovable, uniform, unchangeable and perpetually and universally the same). (7)

MANIFESTATION OF THE ĀTMĀN THROUGH THE APPLICATION OF THE MIND TOWARDS IDENTITY

Burnt and purified by the fire of knowledge, the microcosm becomes dissolved along with its antecedents in the Paramātmān. Therefore the Brāhmaṇa, (the knower of the Brahman), should, after becoming possessed of self-control, meditate incessantly on the

identity of (the transcendent and the innermost Ātman-s), the connotations of the terms, "That" and "Thou" of the sacred text. Thereafter, even as the Sun shines with all his effulgence on the dissipation of the clouds, the Ātman manifests himself (in all his glory). (8)

THE MODE OF MEDITATION AND THE FRUIT OF PERCEPTION

After meditating on the Ātman seated in the middle of the heart-lotus, like a lamp placed inside a pot, on the Ātman that is of the size of the thumb and of the form of an incandescent flame, one should meditate on the imperishable Kūṭa-stha, that is inside (the body), manifesting the diverse cluster of functions (from within). The sage who is continuously engaged in meditation, in the attitude, "I am the Brahman, non-differentiated from the innermost Ātman," till he goes to sleep (every day) and till overtaken by death (at the end of his life-time), should be known as the Jivan-mukta. He is verily blessed and has discharged all the duties (imposed upon him by the Scriptures and his Guru). After giving up the state of being a Jivan-mukta (characterized by non-attachment to things apart from the Ātman), when the time arrives for his quitting the body or when he remains in his body, all the while looking upon it as not his own, the knower enters upon the state of Videha-mukti (disembodied liberation, simultaneously with the attainment by him of the

knowledge of the peerless Brahman), even as air (devoid of motion) attains the state of the non-throbbing ether. (The knower, then, attains the state of disembodied aloneness), that is devoid of sound, devoid of touch, devoid of form, devoid of wasting and likewise devoid of taste, that is eternal and devoid of smell, having neither beginning nor end, transcending the Mahat, constant, flawless and non-ailing, which alone is the residuum. (9-12)

CHAPTER IV

SEEKING TO UNDERSTAND THE GREATNESS OF A MAN OF GNOSIS

Then the Sage Paiṅgala asked Yājñā-vaikya thus :
“ Pray, what is (the real nature) of the Karma, (action) of a man of Gnosis, (a knower of the Brahman) ? What is his condition ? ” (1)

THE MAN OF GNOSIS, THE SAVIOUR OF HIS CLAN

Yājñā-vaikya replied unto him thus : “ The seeker after liberation possessed of humility and other good qualities, carries safely across (the ocean of worldly existence) twenty-one generations of his clan. The moment he becomes a knower of the Brahman, he safely carries across (the ocean of worldly existence) one hundred and one generations of his clan.” (2)

NĀRĀYAṆA ALONE, THE EMBODIED ĀTMAN

“ Know the Ātman to be the person seated in the chariot, the body to be the chariot, the intellect to be the driver and the mind to be the curb. They call the organs of perception and action the horses of the chariot. The objects of sensual pleasure are the range over which they course. The hearts of the knowers of the Brahman are so many aerial cars. The great seers say that the Ātman, attended with the senses and the mind, is the real enjoyer. Hence, Nārāyaṇa is actually enthroned as the Ātman in the hearts of all beings. (The seeker after liberation, after becoming Nārāyaṇa, becomes the Ātman of all beings). (3-5)

THE FUNCTIONING OF THE MAN OF GNOSIS, AS
LONG AS HIS BODY LASTS

(The man of gnosis), that has attained liberation (Jivan-mukti), possessed of his body, wanders about homeless, like the Moon (in the sky), and functions (in his body), as long as his previously commenced Karma remains (unspent), very much like the snake with its slough on. (6)

WITH THE FALL OF THE BODY OF THE MAN OF
GNOSIS, ALONENESS IS ATTAINED

(While roaming about thus), casting off his body either in a place of pilgrimage, or in the abode of an

eater of dog's flesh, (the man of gnosis) attains aloneness. After scattering the vital airs, he attains aloneness. (7)

NO FUNERAL OBSEQUIES TO BE PERFORMED ON THE DEMISE OF A MAN OF GNOSIS

(When the man of gnosis has run the appointed course of life and dies), his body should be cast away as an offering for the cardinal points, (for appeasing the hunger of carnivorous birds and the like). Or else it may be buried. It is only in the case of a male who is eligible for the order of mendicancy, that burial has been prescribed by the S'āstra-s and never, in the case of others, (should burial be resorted to). (Should there be any blood-relations of the dead man) no pollution (should be observed by them); no rituals connected with the funeral fire, nor Piṇḍa-oblations, (in the form of balls of cooked rice), nor (propitiation of the manes of the departed, through) offerings of water, nor occasional rituals, (on new-moon and other days), should be resorted to, for (the propitiation of) the departed mendicant, who has become the Brahman. Even as there is no cooking of food that has already been cooked, even so, there is no cremation of the body of a man of gnosis, which has been already burnt (in the fire of Brahma-carya). For one, whose body has been consumed by the fire of knowledge, there is no need for either ceremony performed with sincerity or any other obsequy. (8-10)

THE PARTICULAR MANNER IN WHICH THE
DISCIPLE SHOULD DEVOTE HIMSELF TO
THE SERVICE OF THE GURU

As long as there is limited vision (in the Guru, leading to differentiation between himself and the disciple), so long should the disciple serve the Guru in the prescribed manner, in keeping with the Guru's inclination, (if the Guru should be a mendicant). (If he should be a householder), the disciple should acquit himself with the Guru's wife and his children, as he would with the Guru. With a mind purified (through devotion to the Guru), with his sentience pure in form, (due to the perception of the Brahman non-differentiated from the innermost Ātman), full of forbearance and in the attitude, "I am he", full of forbearance and in the attitude, "I am he," he becomes devoid of responsivity to the phenomenal world about him, (peculiar to the waking state); of mental alertness, (peculiar to the dreaming state); and of internal throbbing (peculiar to the sleeping state); (as a result of the dawning of the superior knowledge of the Brahman), when the Paramātman, the quarry of all perceptions, gets firmly implanted in the heart, through the perception (which is the concomitant of the fixing of the mind in the attitude, "I am he"), and when the body (through ceasing to look upon itself as the Ātman and what pertains thereto) attains the state of quiescence, then does the mind scintillating with the intellect become void of its functionings. (11, 12)

THE VEDA-S AND OTHER STORE-HOUSES OF
KNOWLEDGE, OF LITTLE AVAIL TO THE
ENLIGHTENED MAN

What is the use of milk to one satiated with nectar? Even so, of what avail is the study of the Veda-s, to one who has perceived the Ātman? For the enlightened Jñāna-yogin, who has attained satiety with the nectar of the knowledge of the Brahman, there is nothing left whatsoever, that has yet to be achieved. Should there, however, be any, he is by no means the knower of the Truth. Remaining aloof, yet not aloof, remaining in the body and yet not of the body, the innermost Ātman becomes the all-pervading (Brahman). (13)

DHYĀNA-YOGA, THE MEANS OF PERCEIVING THE
BRAHMAN

After ridding the heart of all impurities and thinking of the non-ailing Brahman alone, the Yogin should see that exquisitely blissful form, in the attitude, "I am the Paramātmā, the all-immanent." As water poured into water, milk poured into milk and ghee poured into ghee, becomes identical without differentiation, even so the identity between the Jivātmā and the Paramātmā becomes established. When the body is lit with the flame of knowledge and the intellect becomes vast and indivisible in form, the knower of the Brahman should burn the bonds of Karma with the fire of the knowledge

of the Brahman. Thereafter, the Yogin who has attained the form of the Ātman, firmly established in that state devoid of all limitations, should enter on the state of the Paramātmān, that is hallowed, that is known as the Parames'vara, that is non-dual in form and possessed of a manifestation resembling that of ether devoid of impurities, (and which becomes identically the same as the other), very much like water that has flown into water. The Ātman is subtle-bodied like ether, (and sees its own form through its own knowledge). The Antar-ātmān (immanent in all beings) is not seen like air. That is the Ātman which is motionless, both outside and inside. The Antar-ātmān (immanent in all beings) sees with the aid of the torch of knowledge. Wheresoever should the knower, who sees the Ātman in himself, die, whatever manner of death it may be, at that very spot he meets with dissolution (in the Brahman and remains as the Brahman alone), even as the all-pervading ether gets dissolved then and there in the vast expanse of ether, (when the pot, which delimited it, gets broken). That knower who verily knows the Ātman to be indissoluble, like the ether of the pot, attains the state of independence (of the Brahman), which lies within the range of his knowledge on all sides around him. (14-20)

EXCELLENCE OF MEDITATION ON THE BRAHMAN

A man may perform penance standing on one leg for a thousand years. Yet, his austerities do not

deserve even a sixteenth of the merit of this Dhyāna-yoga, (concentrated meditation). (By intense study of the S'āstra-s bearing on the Brahma-vidyā) one desires to know everything about what constitutes knowledge and what has to be known, but though he should live for a thousand years, he does not attain the final stage of study of the S'āstra-s. What has to be known is the subtle imperishable existence, while one's continuity of life is fickle. Hence, after giving up the net-work of S'āstra-s (which are innumerable), let all devotion be concentrated on what is the real existence. It is only so long as the seeker does not attain knowledge of the real existence, that endless observances, cleanliness, prayer, likewise performance of sacrifices and resorting to places of pilgrimage (have been prescribed by the S'āstra-s). For high-souled seekers, the surest way of attaining salvation is reaching the firm conviction, "I am the Brahman." The two terms, (signifying in a nut-shell), what leads to bondage and what to liberation, are "Mama" (the mine-sense, looking upon the body and the phenomenal world as belonging to the Ātman) and "Nir-mama," (the not-mine-sense, looking upon the body and the world as of the non-Ātman). With the mine-sense the Jīva is bound and with the not-mine-sense it is liberated. When the mind rises up to the Unmanī-state, (the state of ecstasy), the sense of dualism is not at all attained. When the Yogin attains the Unmanī-state, that is the highest state attainable. Wheresoever his mind goes (in that state), there is the highest state

attainable. There is the transcendent Brahman well-established as well as elsewhere. He who does not realize, through his knowledge, "I am the Brahman," for him liberation does not arise. However much one tormented by hunger might strike with his fisti-cuffs the ether around him, or even if he should chew any amount of chaff, (there can be no appeasement of hunger for him). (21-28)

FRUIT BORNE BY THE STUDY OF THIS UPANIṢAD

He, who studies this Upaniṣad everyday, becomes hallowed by fire. He becomes hallowed by air. He becomes hallowed by the Sun. He becomes hallowed by Brahman, (the creator). He becomes hallowed by Viṣṇu. He becomes hallowed by Rudra. He attains the religious merit derived from bathing in all the (three and a half crores of) sacred waters. He becomes accomplished in the study of all the Veda-s. He undergoes the rigorous discipline prescribed for keeping the several vows mentioned in the Veda-s. By him are attained the fruits borne by a hundred thousand recitals of the Itihāsa-s, the Purāṇa-s, and the Rudra-s. By him has been muttered the Praṇava myriads of times. He sanctifies ten prior generations of his clan and ten more generations yet to come. He becomes the sanctifier of rows of people in whose midst he dines. He becomes a high-souled one. He stands exiated from the heinous sins of killing a Brāhmaṇa, drinking spirituous liquor, stealing gold, sharing the bed

with his Guru's wife and keeping company with such as have committed these sins. (29)

FRUIT BORNE BY THE KNOWLEDGE OF THIS UPANIṢAD

(What remains as the peerless, absolute existence, full-blown, self-manifest sentience and unsurpassed bliss), that is the state of remaining as the all-pervading Viṣṇu, (the Brahman alone, shorn of the difference between the pervader and what he pervades). Sages always visualize that most exalted state of Viṣṇu actually as the Paramātmān. With their eyes out-spread in the direction of the self-manifest sentience of the Paramātmān, these Vipra-s (most exalted knowers of the Brahman), with their passions cast away and all their inner senses alert, expound most clearly that exalted state of Viṣṇu, (unto ignorant folk like us). (30, 31)

SUMMING UP

Om! (the Brahman, that is demonstrated by all the Śāstra-s as having been in existence even before the creation of the world, is the self-same entity which gracefully shines out as the Turya-turya, at the top of the Praṇava), that alone is the Truth—Thus the Upaniṣad. (32)

THE PRĀṆĀGNI-HOTROPANIṢAD

[This Upaniṣad, which is the Ninety-fourth among the 108 Upaniṣad-s, and forms part of the Kṛṣṇa-yajurveda, after expounding the nature of the sacrifice mentally performed with a view to bring about the purification of the mind, deals with the attainment of the non-differentiated Brahman, through the knowledge acquired by the mind rid of impurities.]

QUALIFICATION FOR THE PERFORMANCE OF THE S'ĀRĪRA-YAJÑA

Then, (after the fruits of all previous Karma have been fully reaped by the Jīva), therefore (for the attainment of purity of thought, as the realization of the Brahman cannot be attained with a contaminated mind), we shall presently expound the S'ārīra-yajña, the essence of all the Upaniṣad-s, which is beyond the reach of the knowledge of (people swirling in) worldly existence, the Anna-sūkta (hymn in praise of food), by having recourse to which, there will be riddance of (the troubles of) worldly existence (vitiatng the mind of the Puruṣa), even while remaining in the body, (which is the abode) of the Puruṣa, without recourse to the

Sāṃkhya (-yoga of mere meditation with the one-pointed mind). (1)

PROCEDURE RELATING TO THE BĀHYA- PRĀṆĀGNI-HOTRA

Having placed the Anna (cooked rice), (along with the necessary accompaniments in a vessel) over the floor, in accordance with the rule prescribed therefor, (the Upāsaka, practitioner) should then mutter first the three Ṛc-s, beginning with, "May those various herbs have the Soma-plant as their king," and so on, (and then mutter) the two Ṛc-s beginning with, "O Lord of the Anna (cooked rice)!" and so on, (and sanctify the food with those formulas)—"May those various herbs, having the Soma-plant as their king and owing their origin to Bṛhas-pati and hundreds of other clear-seeing sages, liberate us from sin. Those (of the herbs) which bear fruit and which bear no fruit, which blossom forth and which do not flower, and owe their origin to Bṛhas-pati, may they liberate us from sin. O Jivala, that art full of life among herbs, which the sacrificer offered as an oblation and which drove away the evil-spirits, thee I do not bind."—"O Lord of the Anna (cooked rice)! Pray do thou bestow on us food, prosperity, and power. Protect him who bestows plenty on us. Confer on us invigorating food, bipeds, (wife and children), and quadrupeds, (cattle and other domestic animals). That food, which provides fuel for the fire, (the Jātharāgni in the bowels), (when not used by

the body), is used up in several ways, one half, for the generation of offspring and portions consumed by the Rudra-s or by the Pisāca-s. May Īsāna cause all of us to be rid of fear and to feel happy. Svāhā for the Īsāna. [After touching the food, muttering these Mantra-s, the practitioner should take water in his right hand and sprinkle it over the food, and at the same time mutter the following Mantra-s]. "Thou traversest the interior of the cavern of all beings, with thy face turned towards the Universe. Thou art the Yajña (sacrifice). Thou art Brahman, (the creator). Thou art Viṣṇu, (the sustainer). Thou art Rudra, (the destroyer). Thou art the Vaṣaṭ-kāra, the water, the essence of all radiance, the nectar, the Brahman, the Bhūr-, the Bhuvar- and the Suvar- worlds. Om! Salutation unto thee."—"May the waters sanctify the earth. May the sanctified earth purify me. May (the waters) sanctify the Brahmanas-pati, (the lord of the Veda-s). May the Veda-s, themselves hallowed, sanctify me. Whatever offal I have eaten, which is unfit to be eaten, whatever unrighteous conduct of mine there may be, may the waters purify them all and me, as also whatever (I have) received as gift from the wicked. Svāhā." After sprinkling water over the food and twice around the vessel containing the food, touching the vessel with the left hand and receiving the water to be sipped preliminary to the eating of the food, in the right hand, drinking the water intended for the preliminary sip, muttering the Mantra:] "May this be the nectar (of immortality) for me. O Nectar! thou formest the bed

spread out (for the food)," [he should offer the five Prāṇāhuti-s, (offerings unto the vital airs), dedicating his Ātman unto the Prāṇa with the Mantra-s:] "Thou hast swallowed the nectar-like food-offering. Om! Svāhā unto the Prāṇa. Om! Svāhā unto the Apāna. Om! Svāhā unto the Vyāna. Om! Svāhā unto the Udāna. Om! Svāhā unto the Samāna. Om! Svāhā unto the Brahman. May my Ātman repose in the Brahman, for the attainment of immortality." (The manner of offering food-offerings to the vital airs is as follows): Picking up the food-oblation with the little finger along with the thumb of the right hand, he should offer it for and in the Prāṇa (vital air). With the ring-finger (along with the thumb) he should offer it for and in the Apāna; with the middle finger (along with the thumb) for and in the Vyāna; with all the fingers (along with the thumb), for and in the Udāna; and with the fore-finger (along with the thumb), for and in the Samāna. Then he offers one offering (with the Ṛc, "Svāhā unto the Prāṇa,") silently. Then he makes two offerings in the Āhavanīya-fire, (with the Ṛc, "Svāhā to the Apāna,") silently; then one offering in the Dakṣiṇa-fire, one in the Gārha-patya fire, and one in the Sarva-prāyas'-cittīya-fire (intended for the atonement of all sins of the Upāsaka). (After offering the five oblations thus and eating the food according to the prescribed custom), he should thereafter, (at the termination of the meal) sip water with the Ṛc, "(O nectar!) thou art the covering (over the food)", and then for the attainment of immortality, should sip water once again, bringing it

once again (to the lips). Then, taking water in his right palm and holding it straight against his heart, he should mutter the following prayer: "The chief Prāṇa (vital energy) is alone the fire. (With the riddance of differentiation,) that alone is the Paramātmān, enveloped by the five vital airs, (that appertain to the seats of the various Ātman-s, the Virāj and others). (Through the grace of the Paramātmān), may there be absence of fear of all beings (for me). May there be no fear in me, at any time whatsoever. (O chief Prāṇa! by the combination of the aspects of Vyaṣṭi and Samaṣṭi, superimposed on thee,) thou art the Viśva (with illusory functions). By becoming the Vaisvā-nara, (the Virāḍ-ātman as well), the Viśva-rūpa of all forms is assumed by thee, wherein, (though thou assumest the forms of the Viśva, the Virāj, the Oṭṭ and others, yet without attachment to any of them, either individually, or collectively, or partly individually and partly collectively), thou art the nectar of the Brahman. The Viśva that takes its origin from thee and all other attributions serve as offerings unto thee (the Turīyāgni), (that remainest as the residual substratum, with the negation of false attributions). Thou that art established (as the Prāṇa), in the tips (vital parts) of the two big toes, becomest this new great Puruṣa (the Jīva, at every breath), around whom I sprinkle water (of the form of expiration), for attaining the nectar of immortality, at the end of this Bāhya-prāṇāgni-hotra, (which takes the form of a meal.) This Ātman, (the Puruṣa), that functions in the outermost sheath (of the body), should be

contemplated upon as offering oblations unto the Prāṇ-āgni of the man every day, (so as to enable him to function). The world of beings, repeatedly engaged in this form of external sacrifice of making offerings unto the Prāṇāgni, (remaining all the while ignorant of the identity between the Prāṇāgni and the Turīyāgni of the Brahman), causes oblations to be offered unto it, (which abides in the external sheath of the Jīva) in the attitude : “ (For the reason that all nourish thee, the Prāṇāgni, as they would their own offspring, may thou become the offspring of all).” Thus all beings ignorant of the real character of the Ātman, make offerings of this kind everyday unto the Prāṇāgni, as if they are engaged in a sacrifice.

(2-17)

THE A-PARA-BRAHMA-VIDYĀ, KNOWN AS THE SEEING OF THE S’ĀRĪRĀGNI

I shall presently cause the repeated performance of sacrifice in one’s own body, (the abode of the Jīvātman). The (Turīya and other) fires that are inherent in the human body are four in number. (Merely because they are not seen by the naked eye), are they by any means insignificant ? (The answer is) : Not so, (for the reason that they are super-abundant and peerless in their form). (These fires, that sustain the body, are) conditioned by the Ardha-mātrā and other parts (of the Turīyom-kāra). Of these, what is known as the Sūryāgni, (the Sun of the Turīya-caitanya, which

demonstrates, with its bright rays, the non-existence of things apart from itself), is of the aspect of the Sūrya-maṇḍala, (the solar disc), (exclusively functioning in the region of the crest), surrounded by the thousand (petals of the Saḥasrāra-cakra, serving the purpose of so many) rays, and established as the one Ṛṣi (seer), (the Cit-turya, in the Dvā-dasānta of the Brahma-randhra) in the crest. The Darśanāgni, (so called, because it reminds one of the Bijātman, invested with the character of omnipotence), which has the four aspects (of the Bija-virāj and others and, on that account resembles the four-spoked Āhavanīya-fire), after becoming the Āhavanīya sacrificial fire, (wherein the phenomenal world of names and forms is received as the offering), stands established in the face, (which is as it were the seat of the ignorance of the Ātman, containing as it does almost all the organs of perception and action, which are at the root of all delusion). The S'ārīrāgni, (the Hiraṇya-garbhātman, that burns up the phenomenal world of gross bodies, excluding the world of Liṅga-śarīra-s, which condition it), receives as its oblation (the six human infirmities), old age and others (of the gross body) and which is of the aspect of the crescent, (partly distinct and partly indistinct), after becoming the Dakṣiṇāgni, (for burning up the phenomenal world of gross forms) is established in the hearts of all beings. As for the Koṣṭhāgni established therein (in the human body)—what is known as the Koṣṭhāgni, (the Vaisvā-nara, the Virāj), after helping in the digestion and thorough assimilation of the four

kinds of food, consumed by the individual Jīva-s, viz., the food that has to be masticated and swallowed, the food that has to be drunk at a gulp, the food that has to be licked and pressed down the gullet and the food that has to be chewed, for the juice to be swallowed and the refuse to be spat out, (so as to render them fit for being converted into vital energy, to be used by the various parts of the body) and thereafter becoming the Gārhapatyāgni, is established in the region of the navel of all beings. While three (of the four fires mentioned above), established (in the domain of the Vis'va, the Taijasa, and the Prājña), below (the Virāj and others), are conditioned in a large measure by the functioning of the Citta (mind), (in the waking, dreaming and sleeping states and have their functions directed outwards, the fourth, the Turya (of the Vis'va and others by becoming) the snow-beamed (Cit-candra, moon of sentience, manifesting the presence or absence of the darkness of ignorance in the three states of waking, dreaming and sleeping), becomes the self-manifest (glory of the Ātman, abiding in the innermost recesses of the body, non-differentiated from the Brahman), (unto which is attributed) the creation of the phenomenal world. (18-20)

THE S'ĀRĪRĀGNI-VIDYĀ CONSTITUTING THE S'ĀRĪRA-YAJÑA

Who is the Yajamāna, (performer of the sacrifice) of this S'ārīra-yajña, (sacrifice relating to the body),

devoid of the sacrificial post and the rope for tethering the sacrificial animal? Who is his wife? Who are the priests officiating at it? What constitutes the assemblage gathered at it? What are the sacrificial utensils? What the oblations? What the sacrificial platform? What the inner platform? What the Soma-vessel? What the swiftly moving sacrificial vehicle? What the sacrificial animal? Who is the Adhvaryu? Who the Hotṛ? Who the Ṛtvij—(assistant) of the Brāhmaṇa at the sacrifice? Who the Ṛtvij of the Adhvaryu? Who the Ṛtvij of the Udgāṭṛ? Who the Ṛtvij-first assistant of the Hotṛ (also called the Prasāstr)? Who the Udgāṭṛ? What is the stream of descending oblation? Who the Ṛtvij-assistant of the Brahman? What the Darbha-grass? What the Sruva, (the wooden ladle used for pouring the ghee-oblation)? What the receptacle for the ghee? What the sprinkling of the ghee over the fire? What the portions of the ghee belonging to Agni and Soma? What are the principal ceremonies at the sacrifice? What the secondary ceremonies? What the lḍā-libation between the two, (the Prayāja and the Anu-yāja)? What the Sūkta-vāka (hymn in praise)? What the Sāmyor-vāka-(ceremony)? What the sacrificial ceremonies wherein the wife takes part? What the sacrificial post? What the rope for tethering the sacrificial animal? What the Iṣṭi-s, (wherein butter, fruits and the like, are offered as oblations)? What the Dakṣiṇā, (presents to the Brāhmaṇa-s assembled)? What the Avabhṛtha, (ablution after the sacrifice)? The Yajamāna, (performer) of this sacrifice of Sārira-yajña, which is devoid

of the sacrificial post and the rope is the Ātman. The wife (of the sacrificer) is the Intellect. The great Ṛtvij-s (priests) are the Veda-s. The Adhvaryu is Ahaṃ-kāra (individuality). The Hotṛ is the thinking mind. The Prāṇa, (vital air), is the Ṛtvij-assistant to the Brāhmaṇa at the sacrifice. The Apāna is the Ṛtvij-assistant to the Adhvaryu. The Vyāna is the Ṛtvij-assistant to the Udgāṭṛ. The Samāna is the Ṛtvij-first assistant to the Hotṛ, (also called the Prasāstr). The body is the sacrificial platform. The nose is the inner sacrificial platform. The crest is the Soma-vessel. The feet form the vehicle. The right hand is the ladle. The left hand is the receptacle for the ghee. The ears constitute the sprinkling of the ghee on the sacrificial fire. The eyes are the portions of the ghee belonging to Agni and Soma. The neck is the stream of descending oblation. The Tan-mātra-s, (sound and others), are the Ṛtvij-s assisting the Brahman. The great elements (and their variants) constitute the assemblage gathered at the sacrifice. The Guṇa-s are the principal sacrificial ceremonies. The tongue is the Idā-libation. The teeth and the lips are the secondary ceremonies. The palate is the hymn in praise. Memory is the S'amyor-vāka ceremony. Compassion, forbearance and non-violence, are the ceremonies in which the wife takes part. The Om-kāra is the sacrificial post. Covetousness is the rope. The mind is the vehicle and desire is the sacrificial animal. The hairs are the Darbha-grass. The organs of perception are the sacrificial utensils. The organs of action are the oblations. Non-violence is

the Iṣṭi- (sacrifice). Renunciation is the sacrificial present. The ablution after the sacrifice is brought about by death. In this sacrifice, all the deities abide in the body. (21, 22)

FRUIT DERIVED FROM THE STUDY OF THE VIDYĀ

The living creature, (the Jiva), that dies at Benares, or the Brāhmaṇa that studies this Upaniṣad, (which deals with the S'ārīra-yajña-dars'ana), attains liberation from the delusion relating to the existence of things apart from the Brahman, through perfect knowledge bringing about the purification of his mind, even within a single incarnation.—Thus the Upaniṣad. (23)

THE MANTRIKOPANIṢAD

THE REAL FORM OF THE PARAMĀTMAN

[This Upaniṣad, which is the Thirty-second among the 108 Upaniṣad-s and forms part of the S'ukla-yajurveda, after giving a description of the real form of the Paramātman, the means to be adopted for the direct perception thereof and for combating the influence of Māyā, the real character of the Jīva and the Īśa and the identity between the two, seeks to reconcile the divergent views held by thinkers relating to the Paramātman and winds up with a homily on the attainment of the realization of the Brahman and thereby becoming the Brahman alone.]

He, who (not conversant with the real nature of the Ātman), (with his face turned) in all directions, sees the Ātman (from various angles of vision), as having the eight quarters, (*viz.*, the Vis'va, the Taijasa, the Prājña and the Turyātman, by superimposing, in their individual aspects, the names and forms of the phenomenal world, on the Brahman ; and as the Virāj, the Sūtra, the Bija and the Turiya, by superimposing the same in their collective aspects), as the pure, (devoid of attachment to impurities of any kind, either

severally or collectively), as the Haṃsa, (the innermost Ātman, non-differentiated from the Paramātmān, the syllable "Haṃ," being indicative of the Paramātmān and the syllable "Sa," standing for the innermost Ātman respectively), as what is composed of the three threads, (of the form of the Viśva, the Virāj and the Oṭṭ, individually, collectively and partly individually and partly collectively), as manifesting himself as the tiniest (speck of radiance, that could be comprehended by the intellect), as what is changeless, (change being entirely foreign to his very nature), as attainable through the three paths (of Karma, action, Upāsānā, meditation and Jñāna, knowledge, which could be distinguished from one another as the act of acquisition, the means to be adopted therefor and the end sought to be acquired), as the "Radiant-I," (the Brahman that has to be conceived in the attitude, "I am the Brahman"), (such a person) does not (out of sheer ignorance) see at all, (that the real nature of the Ātman is the Ātman alone and that he is non-differentiated from the transcendent Brahman). (1)

THE MEANS TO BE ADOPTED FOR THE PERCEPTION OF THE PARAMĀTMAN

When, at the proper time, the cruel darkness (of ignorance) that deludes all beings is thoroughly dispelled (by the dawning of the radiant sun of perfect knowledge of the Ātman, as a result of study, reflection and deep meditation on the true import of the systems

of Vedānta, propounded by the one hundred and eight Upaniṣad-s, commencing from the Īś'opaniṣad), then only would the enlightened seekers, that are firmly established in the pure rhythm (of their inner-sense), see the Paramātman devoid of the Guṇa-s (rhythm, mobility and inertia), in the attitude, "I am the Brahman," whether (the phenomenal world which is) the cavern, wherein the Guṇa-s aforesaid seek asylum, does or does not exist. That (Paramātman) that is meditated upon by the celebrated (Sanaka and other great sages, that are the) sons (of Brahman) (in the attitude "I am the Brahman"), is not capable of being perceived by any other means. (2-3)

THE CYCLE OF WORLDLY EXISTENCE, THE LOT OF THE IGNORANT MAN, WHO IS THE VICTIM OF MĀYĀ

(The man of ignorance), who wrongly attributes (to the Ātman, ignorance and its concomitants), mediates on (Māyā) the mother of (the illusion regarding the existence of the phenomenal world and its) transformations, that is incapable of being cognized (as existing by knowers of the Brahman) and is (in the eye of the ignorant) possessed of the eight forms (earth, water, fire, air, ether, the mind, the intellect and individuality), that has no origin (being devoid of birth, existence and dissolution, when looked at from the point of view of the knower of the Brahman), that is harder (than the hardest diamond to break, for those who do not investigate

into the real nature of things). Through such meditation, the ignorant man, (who gets confirmed in the belief of the existence of Māyā) gets emancipated and is again and again prompted (to perform actions leading to bondage and liberation by Māyā, that assumes the forms of spurious knowledge and ignorance). (The same Māyā) brings into existence the (four-fold) end and aim of human existence (*viz.*, right conduct, affluence, attainment of cherished desires and liberation, as well as their opposites). It is only by means of this that the phenomenal world is propped up. (This Māyā), that (in the eye of the ignorant man) is so full of prestige as the mother (of all the worlds) and the prime-cause of all creatures, (when closely looked into) will prove to have (in reality) both a beginning and an end. (Nevertheless, through susceptibility to action characterized by rhythm, inertia and mobility), she is of a white, black and red colour (respectively) and yields all the cherished desires of the glorious (Jīva), pervading the world of gross forms, (like the celestial cow, Kāma-dhenu). (The Jīva) enjoys what she yields (and brings her within the range of his experience), though she (is non-existent in reality and) cannot be encompassed by him, nay, has not been realized even by (Sanaka and other great sages that are) the sons (of Brahman), (as either really existent or actually operative or as a mere reflection of the Brahman, or as altogether non-existent, they being firmly established in the peer-less Brahman, attainable only through the negation of every thing apart from the Brahman).

DESCRIPTION OF THE JĪVA AND THE ĪśA

(Of the two, the Jīva and the Īśa, that stand in the relation of the effect and the cause towards each other), the one, (the Jīvātman), the radiant and mighty over-lord that is master of himself, that is seated in the body and knows through meditation and action, (that all this is but the concomitant of ignorance,) enjoys the phenomenal world under stress of circumstances. (Though he is independent by himself, the Jīva, being overpowered by the ignorance of his real character, imbibes the Pippala-juice of the result of his own ignorance.) In this ignorance (which is the result of Māyā), the high-souled ones (proficient in the Veda-s) see (the influence of Māyā, the mother of A-vidya) commonly operating on all ignorant folk and inducing in them the belief, that it would yield the desires of their heart, (as also) the one Suparṇa-bird, subsisting on the Pippala-juice (drunk by performers of sacrifices, who, in their ignorance, believe that such drinking will bestow the desired fruit). The Adhvaryu-s, (the adherents of the Yajur-veda), who have completed their course of study of that Veda, sing (the glories of) the other Haṃsa, (the Īśvara, that kills the recurring cycle of worldly existence devoted to the enjoyment of the fruits of unspent previous Karma-s, that is other than the Jīva), as the non-fickle, (as opposed to the Jīva of the three sheaths, the gross, the subtle and the causal, which are subject to change) and as indifferent, (and not subject to attachment of any kind towards the Pippala-juice,

indicative, of the ignorance of the real nature of the Ātman). (Likewise), the adherents of the Ṛg-veda, that are well-versed in the S'āstra-s, praise (the Para-haṃsa), in accord with the praise bestowed by the Yajur-vedin-s. So also are sung (in praise of the Para-haṃsa), the Rathantara- and the Bṛhat- sāmān-chants, which are very much to the same effect, by the singers of the Sāmān of seven songs. The adherents of the Atharva-veda, the Bhārgava-s, having Bhṛgu as the leader of the clan, (S'ukrācārya and others), verily study the Mantropāṇiṣad as well as the Veda, in the peculiar manner, known as Pada-krama, (sometimes in the manner they heard it recited, sometimes word by word, and sometimes in the prescribed order), (wherein it is related that the Jīva is the enjoyer, the Īśvara is indifferent to enjoyment and the Paramātman is what is established by the denial of the difference between the Jīva and the Īśvara, respectively characterized by the enjoyment and the non-enjoyment of the fruits of action).
(6-10)

KĀLA AND OTHER MANIFOLD FORMS IN RELATION TO THE ĀTMAN ALONE

Vratya, the co-pupil (of Bhṛgu), Stambha, also Phalita, Anaḍuh, Rohita, and Ucchiṣṭa, these sages see (the Brahman) extensively, (in the attitude, " I am the Brahman "). The great lord is praised as Kāla, (that carries off the entire phenomenal world of beings during the great deluge, assuming the form of Kālāgni-rudra),

the Prāṇa, (the vital principle), the Bhaga-vat, (that is possessed of the six qualities of power, wealth, valour, fame, knowledge and detachment), the Irate-one, (impatient with what is apart from the Ātman), the S'arva, (who has killed all passion and is quiescence personified), the Bhava (that is perpetually existent), the Rudra, (that drives away the desire for worldly existence), the S'arāvat (the protector of the Jīva-s), the Sādhura, (the friend of the righteous), the Prajā-pati, (the protector of his progeny), the Virāj, (that shines in his own splendour), the Pūṣan, (that nourishes all) and the Salila, (water that sustains life). In this manner the glorious Brahman is ever praised (extensively), by the gods known to the Atharva-veda, by means of praises contained in the (seven crores) of hymns. (11-13)

THE PARAMĀTMAN CONSIDERED AS DIVERSE, WHEN VIEWED FROM DIFFERENT POINTS

Him (the Parama-puruṣa adored thus) one set of thinkers consider as (the Īśvara-tattva) composed of the twenty-six Tattva-s. [The five elements, earth, water, fire, air and ether, the five vital airs, Prāṇa, Apāna, Vyāna, Udāna, and Samāna, the five organs of perception, the ear, the integument, the eye, the tongue, and the nose, the five organs of action, the anus, the genitals, the hands, the feet and the vocal organ, the four inner senses, the mind of volitions, the thinking mind, the intellect and individuality, these comprise the

twenty-four Tattva-s (eternal verities). The Vyakta, (the flimsy A-vidyā), which took definite shape out of the A-vyakta, (the nebulous and indistinct prime source of all A-vidyā) is the twenty-fifth. The A-vyakta is the twenty-sixth. The first twenty-five together comprise the Jīva, while the first twenty-six together comprise the Īśvara, the Paramātmā]. Others consider (the Paramātmā) as comprising the twenty-seven Tattva-s, (he being the sentient, passive witness, with the non-sentient equipoised state of the three Guṇa-s, rhythm, mobility and inertia, distinctly attributed to him as Upādhi). Yet others, proficient in the Atharva-veda, consider the Mahā-puruṣa that is devoid of the three Guṇa-s, as the Sāṃkhya-puruṣa forming the crest of the Atharva-veda, (upon whom this computation of the Tattva-s entirely rests). Still others consider the Paramātmā as nondual, (after establishing the identity of the Jīvātmā and the Brahman), while others take him to be the dual existence. Others again consider him as three-fold, (consisting of Brahman, Viṣṇu and Rudra). There are yet others, who consider him as five-fold, (as of the character of the five Brahman-s, viz., Brahman, Viṣṇu, Rudra, Īśāna and Sadā-siva). Dvi-ja-s endowed with the eye of knowledge, (who are exalted knowers of the Brahman), see in what is apparently the phenomenal world containing the various orders of creation, beginning from Brahman, (down to the inanimate mineral kingdom), the abundant and omnipotent lord, that is transparently white, the peerless Brahman alone. (14-16)

BECOMING THE BRAHMAN THROUGH THE REALIZA-
TION OF THE BRAHMAN WHEREIN ALL MEET
WITH DISSOLUTION

In the Parames'vara, wherein all created things, animate and inanimate, from Brahman down to the lowest orders of creation, had their origin and sustenance, therein alone all of them meet with their dissolution, even as all streams reach the ocean. In that, (which forms the basis of the periodical reabsorption of all created things), all (the Jīva-s, that incarnate owing to the preponderance of their previously accumulated Karma), meet with their dissolution, (when their Karma is entirely spent up, through a series of reincarnations) and the Jīva-s, thus dissolved, attain the state of the A-vyakta, (like gold-dust and the like mixed with the leavings of one's food), and are born once again at the time of their creation, even as bubbles on the surface of water. All that exist, being under the control of the Kṣetra-jñā, (the Paramātmā), come to exist once again, for various reasons, (and not of their own free choice). Whom the knowers of the Brahman see in this light, that is the omnipotent lord, the Paramātmā. Other knowers of the Brahman, who realize over and over again that what remains after the negation of all things apart from the Ātman, is the Brahman alone, such exalted knowers, having discharged their duties in full, become the Brahman alone. Those that are only partly qualified, by repeatedly looking upon things that are grasped by their inner and outer senses, in the attitude, "This

is the Brahman," "This is the Brahman", become the knowers of the Brahman (by gradually acquiring the perfect knowledge of the A-vyakta, that is the Brahman, in consequence whereof, they ultimately attain the perfect state of the Brahman. Simultaneously with that,) all the Upādhi-s (limitations) super-imposed on the Brahman, meet with their dissolution. The limitations thus dissolved attain the form of the A-vyakta, that is the Brahman. (By constant practice, they do not get attached to worldly existence at all, anymore).—Thus the Upaniṣad. (17-20)

THE MAHOPANIṢAD

[This Upaniṣad, which is the Sixty-first among the 108 Upaniṣad-s and forms part of the Sāma-veda, gives an exposition of the means to be employed for the attainment of the Brahman and, after dealing with the discourses between Śuka and Janaka, as also between Ṛbhu and Nidāgha on the subject, winds up with a narration of the final conclusions arrived at by various schools of thought, relating to the conception of the Brahman.]

CHAPTER I

QUALIFICATION FOR ATTAINING THE SECRET OF THE BRAHMAN

Then, (after the successful attainment of the four-fold qualifications of plenitude of composure, self-control, detachment and the desire for renunciation), for the reason (that the highest end of existence cannot be attained by seekers after liberation, without the real knowledge of the Brahman), we shall presently expound the Mahopaniṣad, (which reveals the great secret of Brahma-vidyā, the knowledge of which takes the seeker very near the Brahman). (1)

THE PEERLESSNESS AND OMNIPOTENCE OF NĀRĀYAṆA

That (the Brahma-vādin-s of yore) have said : Nārāyaṇa, (the Paramātmān, that abides in the state of incorporeal aloneness) was verily alone (without a second). (Apart from the Paramātmān) there was neither (the four-faced) Brahman, nor Īśāna, nor water, nor Agni and Soma, nor heaven and earth, nor the stars, nor the Sun, nor the Moon. (The Paramātmān), that remained all alone, (as the non-differentiated Īśvara) did not feel quite at ease, (he being filled with the desire of creating the phenomenal world). (2, 3)

THE COMING INTO EXISTENCE OF YAJÑA-STOMA

(From the desire) of the Paramātmān, absorbed in deep meditation within himself, (on what was to be done by him for the gratification of his desire for creation), the Yajña-stoma, (the sacrificial hymn known as the A-vyakta, the unmanifested), is said (to have come into being), (as the preliminary to the great sacrifice of creation, for the warding off of all risk, in the successful accomplishment of his high purpose). (4)

CREATION OF THE FOURTEEN PURUṢA-S AND THE
PURUṢA OF THE CHARACTER OF THE
TWENTY-FIVE TATTVA-S

Therefrom (from the Yajña-stoma) sprang forth fourteen Puruṣa-s, (consisting of the five Brahman-s, viz., Brahman, Viṣṇu, Rudra, Īśāna and Sadā-siva, and

the nine Prajā-pati-s, Dakṣa and others), and the one girl, (the Mūla-prakṛti, the root of the misery of worldly existence), (all the above partaking in the starting of creation). (By way of implementing these, the Liṅga-sarīra, the subtle body, made up of fifteen limbs), the ten organs of perception and action, the mind as the eleventh, the radiant (intellect) as the twelfth, individuality as the thirteenth, the Prāṇa (the vital principle) as the fourteenth, and the Ātman (the self-manifest Īśvara) as the fifteenth (is generated). Buddhi (the cosmic gnosis or nescience), the triad made up of Kāma (desire), Karma (action) and Tamas (inertia), (these three forming the basic support of the above fifteen), the five Tan-mātra-s, (subtile elements), along with their gross counter-parts (the great gross elements), the One, (the Jīva, limited by the above twenty-four Tattva-s, as the twenty-fifth), these twenty-five Tattva-s together constitute the Puruṣa, (the Virāj or the Sūtrātman). The Puruṣa, (the Paramesvara), having appointed that Puruṣa, (the Virāj or the Sūtrātman), in the work of creating the gross and other things, himself remained indifferent and detached. Not for him the lapse of centuries, (he being the essence of all time). From him, of the essence of all time, do all things come into being. (5, 6)

THE COMING INTO BEING OF RUDRA

Then, once again, that Nārāyaṇa, (the Paramātman), desirous of other things, became absorbed in meditation through his mind. From the forehead of him, who was

thus deeply absorbed in meditation, there came into being the Puruṣa having three eyes, carrying a trident in his hand, with a graceful form (excelling everything else), possessed of glory, truthfulness, the austerity of one who treads the path of the Brahman, penance, dispassion, a mind (always prone to the sifting of the real from the unreal) and omnipotence, in whose limbs the seven Vyāhṛti-s, (Bhūr, Bhuvar, Suvar and others), with the Praṇava (prefixed to each of them), the four Veda-s, Ṛc, Yajus, Sāman and Atharvāṅgīras, and the various kinds of Chandas, (metrical forms), ever take shelter. For the reason that (Nārāyaṇa alone, as) the Īśāna, is capable of doing this, he alone is Mahā-deva and Mahā-deva (alone is Nārāyaṇa). (7)

THE COMING INTO BEING OF THE FOUR-FACED BRAHMAN

Then, once again, the reputed Nārāyaṇa, desirous of other things, became absorbed in deep meditation, through his mind. From the forehead of him, who was engaged in deep meditation, there fell down (a drop of) perspiration. This water occupied a vast expanse. Thence, there came forth an effulgence of the form of a golden egg. Thence came into being the four-faced Brahman. (8)

THE COMING INTO BEING OF THE VYĀHṚTI-S, THE CHANDAS-S, THE VEDA-S AND THEIR DEVATĀ-S

He (Nārāyaṇa), was absorbed in deep meditation (once again). Facing the east, he became the Vyāhṛti,

Bhūr, the Chandas, Gāyat-trī, the Ṛg-veda, and the deity, Agni. Facing the west, he became the Vyāhṛti, Bhuvar, the Chandas, Triṣṭubh, the Yajur-veda and the deity, Vāyu. Facing the north, he became the Vyāhṛti, Suvar, the Chandas, Jagatī, the Sāma-veda and the deity, Sūrya. Facing the south, he became the Vyāhṛti, Mahar, the Chandas, Anuṣṭubh, the Atharvā-veda and the deity Soma. (9)

NĀRĀYAṆA, ASSUMING THE FORM OF THE VIRĀJ

(Do ye meditate on) that eternal radiance (of the Ātman of all beings, the Virāj), with thousands of heads, with thousands of eyes, that is the bestower of bliss on the Vis'va, (Universe), (functioning as apart from the Ātman), that transcends beyond (and stands apart from) the Vis'va, that is eternal, that is of the form of the Vis'va, that is (the Paramātman), Nārāyaṇa, (on whom false super-impositions are made out of ignorance), that is Hari, (the dispeller of the differentiation between attributes and their substratum), that is the supreme ruler, (that sustains the world), the omnipotent controller of the Vis'va, the radiance that is excelled (by the Brahman alone), and that is of the super-abundant form of the Vis'va, (the Virāḍ-ātman, non-differentiated from the innermost Ātman), by resorting to whom, the Vis'va, (the phenomenal world of beings), derives its sentience and becomes on that account the Puruṣa, (the Ātman) alone, (do ye meditate on this Puruṣa in the attitude, "I am this Nārāyaṇa alone"). (10, 11)

THE HEART, THE SEAT, WHEREIN NĀRĀYAṆA IS
ATTAINED

Hanging with its face downwards, resembling the bud of a lotus, (there is manifest) the heart (of all beings), (in the region of the chest), for the continuance of the vital-energy (indicated) by the sounds of the systole and the diastole (and the emission of cool spray). In the middle of it, there is the effulgence of intense radiance, the radiance of the Vis'va, (the primordial, unmanifest ether of the A-vyākṛta), manifesting in all directions facing the Universe. In the middle of it is established the flame of fire, (which has its seat in the triangle of the Mūlādhāra, roused into activity at the time of practising Yoga), tiny, and forced upwards, (from its place in the Mūlādhāra to the region of the heart). In the middle of the flame is established the (Parama-) puruṣa, the Paramātmān, (Nārāyaṇa), (the Brahman non-differentiated from the innermost Ātmān, of the form of existence, sentience and bliss). That alone is Brahman (the creator), that the Īśāna, that the Indra, that the imperishable, the transcendent Sva-rāj, (manifest as the peerless Brahman, non-differentiated from the innermost Ātmān).—Thus the Mahopaniṣad.

(12-14)

CHAPTER II

THE INTUITIVE COMPREHENSION OF THE HIGHEST
STATE BY S'UKA

The Prince among Sages, S'uka by name, possessed of high spiritual power, who was intent on the enjoyment of the bliss of the perception of the Ātman, was able, even at the moment of his birth, to grasp what was the truth. Owing to this circumstance, by carrying on thorough investigation for a long time, entirely by himself, with the aid of his discrimination, he attained firm conviction relating to the nature of his Ātman, (without seeking the aid of a Guru for the purpose). (The conclusion arrived at by him was to the following effect). This atom (of the innermost Ātman) is absolute sentience alone, subtler than ether (and hence pervasive to a higher degree), for the reason that it baffles description, (articulate expression receding baffled therefrom), that it is beyond the range of the mind and the organs of perception (which form the six seats of knowledge). In the interior of this tiniest atom of sentience, (which is the Paramātmān, subject to no obstruction whatever in the matter of pervasion), the atoms of countless crores of macrocosms frequently come into existence and carry out the functions allotted to them (in the economy of the realm of the Brahman), to meet with dissolution with the lapse of their staying power. (Hence, this Ātman of the form of the atom of sentience pervades all things in their entirety and

is immanent in all). This (Ātman), which manifests itself all around (having eclipsed everything apart from it), for the reason that apart from it, there is void, is at the same time the An-ākāśa, (which meets with little obstruction), on account of its being essentially of the nature of absolute sentience, (without a peer, there being little scope for the absolute to manifest itself, in the absence of anything else to be placed in juxtaposition with it). This (Ātman) cannot be demonstrated as, "This," "That" and so on, and cannot be correlated with anything else. Hence is it something that may be characterized as absolute existence. This (Ātman) is sentient for the reason that it has manifestation (as such) and is yet non-sentient for the reason that there is nothing else (apart from it) to be sensed by it, and hence resembles a stone in point of non-responsivity. What causes the wonderful awakening of the phenomenal world in the pure ether of its own sentience, can by no means be non-sentient. What is known in every-day-life as the Viśva, is but a mere reflection and on that account cannot be looked upon as an exclusive existence apart from it, (the Ātman). Even this diversity of the world is a result of the manifestation of the Ātman, as diversity is of the essence (of the Ātman). This (Ātman), which penetrates all things, is apparently related to all things, (should their reality be conceded). In reality, however, it does not do so, as there is no place of resort (for the Ātman), apart from itself. (While there is room for thinking that) the Ātman is non-existent, due to the absence of any

place of shelter (it could seek), it certainly exists, for the reason that it is of the form of existence, (of something that is neither radiance, nor darkness, neither capable of being adequately described, nor capable of being distinctly seen and which is sedate and yet majestic), that it is of the form of absolute sentience and bliss. (That which manifests itself as of the abundance of absolute existence, sentience and bliss, is) the Brahman, the last resort of the generous bestower of the gift (of the Brahma-vidyā on those eligible for it), the Guru, (who confers on the eligible disciple, the knowledge wherewith to attain the state of Jīvan-mukti). The renunciation, (through the mind, of what has to be done and what has not to be done, of what is desired and what is not desired), that giving up, (as hostages), of all actions and desires (is the right means of attaining the Brahman). The absence of faith (of the Jīva), while awake, (in the existence or non-existence of things apart from itself), wise men say, is the (sure index of the) helief (in the reality of the Brahman). With the closing and the blooming of (the petals of) the Brahman, are bound up the dissolution and the unfolding (through the coming into existence) of the phenomenal world. (Knowledge that is attained after the renunciation of all desires and actions, brings about the release from the delusion of worldly existence and leads to the attainment of the Brahman). That which is the cause of the fading of the petals and the dissolution of the phenomenal world, which is the established import of the great scriptural texts, which lies beyond the range

of speech and the mind, which is the absolute existence, pure sentience and unsurpassed bliss, "That Brahman alone am I and nought else". (In this attitude should the seeker have firm faith). (1-11)

ABSENCE OF MENTAL EASE IN S'UKA EVEN AFTER THE ATTAINMENT OF THE KNOWLEDGE OF THE TRUTH

S'uka, who had gained the knowledge of everything (about the truth of the Brahman) with his own subtle intellect, (even without the formal initiation into its mysteries by a Guru,) stood with a mind that had not attained ease, even though the transcendent substance had been attained by him of his own accord. He (S'uka) did not entertain the belief of the form, "This is the substance," in the Ātman. His mind, which, was hankering after objects of sensual pleasure, sought repose in the enjoyment of pleasures leading to great ruin, very much like the Cātaka-bird in raindrops. (12-13)

GROWING INDIFFERENCE EVEN TO VYĀSA'S PRECEPTS

Once, with unclouded perception, and great devotion, he asked his father, Sage Kṛṣṇa-dvaipāyana (Vyāsa), who was remaining in a secluded spot on the slopes of Mount Meru thus: "This vainglorious show of worldly existence, how did it spring into being? O Sage! how will it abate in its fury? How long will it last? Whose

is its authorship? When did it come into being and when would it vanish? Pray tell me." When asked about everything in this manner, everything that should he related about worldly existence was explained in the proper manner by Sage Vyāsa, who had realized the Ātman, unto his son, Śuka. Saying, "I have known all this through my own intellect, even before listening to thy exposition," Śuka did not pay any heed to the words of his father, after applying his mind thereto and grasping them by means of his intellect. (14-17)

ŚUKA RESORTING TO JANAKA

The great Sage, Vyāsa, on coming to know of his son's opinion to be of this description, replied unto his son thus: "Verily I am not conversant with the matter. There is a king of the name of Janaka in the city of Mithilā. This (Janaka) knows aright what has to be known. From him shalt thou attain all (this quest of thine)". Thus directed by his father, Śuka reached the surface of the earth, from the beautiful Mount Meru and thence arrived at the capital city of the Videha-country, ruled over by king Janaka. (18-20)

EXAMINATION OF ŚUKA BY JANAKA

This (Śuka) was duly announced to the high-souled Janaka by the royal servants armed with clubs, thus: "Śuka, the son of Vyāsa, awaits at the door, O king!" Then, derisively saying, "Let this Śuka wait", with a

view to know S'uka (and put his mettle to test), Janaka remained quiet for seven days. Then Janaka caused S'uka to wait at the quadrangle, where he remained for another seven days, in Samādhi (ecstatic state). Thereafter Janaka caused him to be quartered at the courtyard of the royal harem, for seven more days, under the pretext that the king was not to be seen and in the meanwhile caused S'uka, who had a charming face resembling the moon, to be seduced by ravishingly beautiful damsels, intoxicating food and numerous other enjoyments. Those enjoyments and dainties did not affect the ecstatic mind of Vyāsa's son, even as a gentle breeze would not affect a mountain resting firmly on its base. The flawless S'uka, with an equipoised mind, entirely pure, silent and rejoicing in his mind, stood merely like the full moon. (21-27)

CONVERSATION BETWEEN S'UKA AND JANAKA

After sending for S'uka, whose nature had thus been tested by him, king Janaka, on seeing him filled with excessive joy, made obeisance unto him. He (Janaka), who had discharged his duties relating to worldly existence in their entirety, and attained the gratification of his heart's desires, asked him (S'uka) thus: "What is sought to be attained by thee?" He (S'uka) replied unto him (Janaka), who received him hospitably, thus: "How has this false show of worldly existence sprung into being? O Sire! How shall it reach its abatement? Pray do thou relate unto me duly (all about it), as it actually happens." Everything was related by the

high-souled Janaka, as it actually happened and was exactly the same as was formerly related unto him (S'uka) by his own father of mighty intellect. "Almost all this has been understood by me of my own accord even before. Exactly the same was explained to me by my father also, when asked by me. O exalted among the eloquent expounders of the truth ! The self-same explanation has been offered by thee as well. This (highest) import could further be seen from the Sāstra-s as identically the same. The mind which is born of uncertainty is dissolved with the dissolution of that uncertainty. Worldly existence, when burnt up, becomes, of a certainty, devoid of essence. Hence, O mighty-armed one, What is all this? Pray do thou acquaint me with the truth that cannot by any means be shaken? This world with the deluded mind will attain repose from thee." "Do thou then listen to what is presently related by me, O illustrious S'uka ! to the detailed exposition of the knowledge that forms the innermost core of the essence of the intellect, by attaining which perfect knowledge, the Puruṣa (the Jīva) will, at that very moment, attain the state of Jīvan-mukti, (liberation, while yet living in an embodied state). (28-37)

DISTINGUISHING BETWEEN BONDAGE AND LIBERATION

The sweeping, off the mind, of all perceptions with the thought that there is nothing worthy of being

perceived, should that ever be achieved, gives rise to that exquisite ease, derived from the annihilation of the mind. That superior mode of getting rid of impurities, the giving up of Vāsanā-s (latent desires) in their entirety, that alone is known as liberation by virtuous men. Those, that are possessed of latent desires of the pure variety, do not any more share in the ruination of reincarnation. Those men of mighty intellect, who have known the real nature of the Ātman that ought to be known, are called Jīvan-mukta-s. Strong attachment to impressions left by the previous enjoyment of objects of sensual pleasure, is what is called bondage. The attenuation of (such) impressions to the vanishing point, O Brahman ! is what is called liberation. (38-41)

THE STATE OF THE JĪVAN-MUKTA

He, unto whom enjoyments offer no temptations, even without the operation of extraneous influences, such as penance and the like, is said to be a Jīvan-mukta. He, who is indifferent to happiness and misery as they occur (as pre-ordained) and does not exult (over such happiness), nor feel depressed (over such misery) is said to be a Jīvan-mukta. He, who is not inwardly touched by exhibitions of joy, jealousy, fright, anger, greed and niggardliness is said to be a Jīvan-mukta. He, who, after giving up, in a facile manner, impressions of a purely egoistic character, abandons himself to the meditation of the Brahman, is said to be a Jīvan-mukta. He, in whose inward vision, there

are no likes and dislikes, and who conducts himself as if in a state of sleep, is said to be a Jīvan-mukta. He, who is prone to the investigation of the Ātman, who is full, whose mind is pure, who, having attained the highest repose, is not in need of anything in this world, who lives devoid of any attachment to worldly pleasures, is known as a Jīvan-mukta. He, the ether of whose heart is not smeared to the slightest extent by the desire for what has to be perceived, he, who has such sentient perception (in the direction of the Brahman), is said to be a Jīvan-mukta. He, who, without any the least intention whatever, has recourse to action involving passionate love and hatred, pleasure and pain, righteous and unrighteous conduct, attainment and non-attainment of the fruit, is said to be a Jīvan-mukta. He, who has recourse to action possessed of the silent attitude of reflection, (when confronted with objects of sensual pleasure), devoid of a wounded sense of honour, bereft of spite, free from trepidation, is said to be a Jīvan-mukta. He, who, devoid of attachment to all things, behaves very much like a passive witness and remains unexpectant of the fruit of his actions, is said to be a Jīvan-mukta. He, by whom have been given up righteous as well as unrighteous conduct, reflection as well as diligent application of the mind and everything connected with the functioning of the inner senses, is said to be a Jīvan-mukta. He, by whom has been completely given up the comprehension of what ought to be seen, so long as what is actually seen by him is made up of parts (differentiated), is said to be a

Jivan-mukta. He, who partakes of whatever food he gets, whether it is bitter, acid, saltish or astringent, unsavoury or savoury, with the same relish, is said to be a Jivan-mukta. He, who enjoys as equally enjoyable, dotage, death, adversity, a kingdom as well as penury is said to be a Jivan-mukta. He, by whom has been completely given up even the thought of righteous and unrighteous conduct, pleasure and pain, as also of death and birth, is said to be a Jivan-mukta. He, who is devoid of either sorrow or exultation, is possessed of a balanced and clear frame of mind and does not grieve, nor gloat over any thing, is said to be a Jivan-mukta. He, by whom all desires, all doubts, all efforts, and all convictions, (relating to things apart from the Brahman), have been voluntarily abandoned, is said to be a Jivan-mukta. He, whose mind is balanced at the coming into being, sustenance and destruction (of things pertaining to him), as well as at their rise and fall, is said to be a Jivan-mukta. He, who neither hates anything, nor desires, likewise, to attain anything and who enjoys pleasures that fall to his lot, in the usual course, is known as a Jivan-mukta. He, whose attachment to worldly existence has thoroughly abated, who, though of diverse aspects, is non-differentiated and though possessed of a mind is non-minded, is said to be a Jivan-mukta. He who, though revelling in the multitudes of worldly things, is devoid of any desire, and at the same time has his whole being centred on things pertaining to the transcendent (Brahman), is said to be a Jivan-mukta.

THE STATE OF A VIDEHA-MUKTA

When the time for the giving up of the body arrives, (or when the mistaken identification of the body with the Ātman has been given up,) (the sage), giving up the stage of Jīvan-mukti, enters upon the stage of Videha-mukti (incorporeal liberation), even as the wind attains the state of motionlessness. The Videha-mukta does not rise nor set, (he being the Ātman alone, that is ever ascendant); nor is he tranquillized; is neither existent, nor nonexistent; does not stand either near or aloof; is neither "I," nor anything else; (but remains as the peerless Brahman alone). Thereafter, (after the perception of the Brahman is accomplished), there remains the peerless state of existence alone, which is unperturbed and majestic (like the ocean), which is of the form of an expanse, neither of radiance, nor of darkness, which, (being devoid of name and form), cannot be portrayed in words, nor distinctly manifest, that something alone remains. (That state) is neither void, nor possessed of an aspect, is neither what has to be seen, nor the act of seeing, nor what stands as the endless chain of existence of the form of animate beings and inanimate objects. That is something that cannot be demonstrated in any manner, is fuller in aspect than what is full, which is neither perceptibly existent, nor nonexistent, nor partly existent and partly nonexistent, neither artificial (like a pot), nor an attitude of the mind, that is absolute sentience alone, that does not cast as its reflection (the phenomenal

world), the endless, the non-aging, (being free from the six infirmities, hunger, thirst, sorrow, delusion, dotage and death), the auspicious, the beginningless, the middleless, the endless, the anguishless, (being devoid of the three influences operating through the body, the Ātman, and the benevolent divine agency), and the non-ailing, (being bodiless); that which is known as what is seen, among the triad of the seer, what is seen and the act of seeing. Apart from this, there is no certainty, O Sage ! (63-69)

THE REMOVAL OF S'UKA'S DELUSION

What had been understood by thee of thine own accord, in this manner, had been imbibed by thee, (in the form of an exposition) from thy Guru (Śrī Vyāsa, thy father). He, who is bound by his own misconceptions (about the existence of things apart from the Brahman), will be liberated with the cessation of such misconceptions. What ought to be known, had been understood by thee of thine own accord, (even at the time of thy birth, without initiation by thy Guru). Hence, O high-souled one ! there was generated in thee detachment from all enjoyments and all kinds of perceptions relating to the phenomenal world. By thee, the full-minded, O Brāhmaṇa ! all that ought to be attained has verily been attained. Hence thou wilt surely attain the form of the Brahman, being liberated. Hence do thou give up the delusion (that thou art not liberated from worldly existence). That which is far outside,

that which is immediately outside, similarly, that which is inside the interior of the intellect, O S'uka, (all this), thou seest (as the Brahman alone) and yet seest not (as something apart from the Brahman). Hence thou art the Sākṣi-caitanya, (the all-witness) remaining full of the state of alone-ness". (70-73)

S'UKA'S REPOSE

S'uka then silently attained repose, in the transcendent substance established in his own self, relieved of his sorrow, fear and fatigue, shorn of all effort and with his doubt cleared. He then climbed up the summit of Mount Meru, for attaining the indivisible state of Samādhi, (ecstatic trance). After remaining in that region for thousands of years in Nir-vikalpa-samādhi, (trance of the changeless type), this sage attained quiescence in the Brahman, even as the flame of a lamp with its supply of oil exhausted, would seek repose in itself (and go out). Rendered pure by the removal of dirt of the form of doubt, this high-souled sage, shorn of all impressions (Vāsanā-s), attained identity with the exquisitely hallowed state of the pure Brahman, of his own accord, even as a minute particle of water does with the mighty ocean.—Thus the Mahopaniṣad. (74-77)

CHAPTER III

NIDĀGHA'S ENQUIRY

The young Prince among Sages, named Nidāgha, who had become proficient in the lore (of the Brahman), permitted by his father, went on a pilgrimage to sacred shrines by himself and returning home after bathing in the three and a half crores of sacred waters, the far-famed sage gave an account of his travels to (his father) Ṛbhu, after prostrating himself before him. "There has arisen in my mind a doubt of the following nature, as a result of the great influence exerted by the religious merit acquired from bathing in the three and a half crores of holy waters". (1-3)

THE TRANSIENT NATURE OF THE PHENOMENAL
WORLD

"The world of created beings is born only to die and dies only to be born again. All this is only transitory, the animate and inanimate (orders of creation), (coursing through worldly existence, very much like a water-wheel, which moves upwards only to go down; and goes down only to move upwards again). Sins form the basis of all adversity, while mental dispositions are the stages leading to power. These dispositions resemble iron pins that are not attached to one another and are brought together (as in the assembling together of the parts of a box), only with the aid of mental fancy. Disgust in

these mental dispositions comes on me, even as the disgust of a way-farer in crossing a desert. I am exceedingly tormented by my mind, as to how this misery of mine will abate. Wealth of various kinds, such as wife and children, (house, cattle and the like), are to me so many wheels spoked with clusters of anxieties, designed, as it were, as so many abodes of severe disasters. This plentiful glamour associated with worldly existence, is after all of an unsubstantial character, O sage ! which merely confounds us and is by no means, conducive to our real well-being. The duration of one's life is as fragile as of a tiny drop of water at the tip of the tender shoot of a plant, and departs all of a sudden, very much like a maniac. Life is a source of anguish for those whose reasoning faculty has been perforated through the injection of the venom of the snakes of sensual pleasures and whose capacity for discriminating about their real condition has not been adequately developed. It may be possible to make a girdle of air, to cut ether to pieces, and to bind together the billows of the ocean, but it is not possible to form any definite estimate about the duration of one's life. In the course of which (life-time), that seat of exquisite bliss (the Brahman), that ought to be attained (by every seeker), is actually attained, in the course of which, again, there is no scope for the misery of worldly existence, once again, that is known as a life-time (fruitfully spent). Even trees live and also beasts and birds. But he alone lives truly whose mind is well sustained through meditation. It is only those beings that lead a noble and righteous life

and are not born again in this world, that are verily born. The others are only old asses. To the man who has thoroughly developed his reasoning faculty, the S'āstra-s are a veritable burden. To the man blinded with passion, acquisition of the knowledge of the Brahman is likewise a burden. To the man who has not attained composure, his mind is a burden. To the man who has not known his own Ātman, his very body is a burden. (4-15)

THE RUINOUS CHARACTER OF INDIVIDUALITY, THE MIND AND COVETOUSNESS

From subjection to the whims of one's own individuality there is ruin. From individuality arise misery and anguish. From subjection to individuality springs all exertion. There is no more powerful enemy than individuality. Whatever, whether animate or inanimate, was enjoyed by me, when under the influence of individuality, all that is unsubstantial, while freedom from individuality, is alone the real substance. The mind leaps hither and thither in a highly distracted state to no purpose and strays far away, even as a dog wandering through an entire village. Having been rendered dull-witted and overpowered by the cruel mind attended with covetousness as its partner in life, O Brāhmaṇa ! I have been eaten up as it were by that street-dog (of the mind) alone. Mind-control, O Brāhmaṇa ! is more difficult of accomplishment than even the drinking up of the vast ocean, than even the uprooting

of Mount Meru, nay, than even the eating of fire. The mind is the root-cause of all the objects of desire. While that exists, the three worlds also exist. When that is destroyed, the three worlds are also destroyed. Hence should it be treated with great effort. Which-ever grace of quality I wish to attain, O best among sages! all that, my covetousness cuts asunder, even as a mischievous mouse gnaws through a piece of thread. Covetousness, the fickle monkey, lands upon whatever cannot be reached by leaping across, has a relish for fruits even after attaining satiety, and does not stop anywhere for a long time. Covetousness, which is the bee of the heart-lotus, (the seat of all desires), goes to hell in an instant, reaches the mid-ethereal regions the next moment, and roams about the cluster of flowers of the cardinal points, the very next moment. Of all the sorrows of worldly existence, it is covetousness alone that gives trouble for the longest time and involves even the inmate of a harem in great danger. The giving up of the functioning of the mind is verily the Mantra (mystic formula), O twice-born one! wherewith to exorcise the demon of covetousness. (16-26)

DECRYING THE BODY AND ITS CHARACTERISTIC FEATURES

This (body of ours) is pleased in a short while and feels depressed in a short while. There is nothing like the body so deplorable, despicable and devoid of

redeeming features. This body is the great abode of that reputed house-holder, individuality. Let it tumble down or stand firm. Of what avail is it to me? O Sire! This corporeal residence of mine, with the rows of domestic animals of the organs of perception and action tethered (at its stable), with covetousness leaping at the quadrangle in front, with the various functionings of the mind moving about the premises as servants, is not at all worthy of my desire. This corporeal abode of mine, with its terrible door of the mouth left ajar, occupied by the monkey of the tongue, with its protruding teeth and pieces of bone in evidence, is not at all worthy of my desire. Pray do thou tell me, O Sage! wherein is the attractive feature of this body, which is made up of blood and flesh, the only course left open to which is decay, either in its exterior or interior? Whoever has given the verdict of stability in relation to lightning, autumnal clouds and the city of the Gandharva-s, (castles in the air), let him have firm faith in the body as well. In childhood there is fear of the teacher, fear of the mother, fear of the father likewise, fear of people old and young. Childhood is verily a den of fear. The youth who gets out of control, due to the influence of the demon of lust, harboured in the cavern of his own heart and bringing about various amorous movements, is ultimately vanquished by it. Servants, sons, women, relations and friends likewise laugh at a man shaking with old age, as at a mad man. The one companion of all forms of danger and the bestower of heart-burning, desire

grows in intensity during old age, full of melancholy meanness. (27-36)

WORLDLY EXISTENCE, FULL OF MISERY

Should there be anywhere the suggestion of happiness in wordly existence, Kāla (death) overtakes even that and cuts it off, even as a mouse cuts off a clump of grass. This death, the all-destroyer, is ever engaged in claiming as his toll, solely for his own sustenance, everything, (including) the tuft of grass, the speck of dust, the great Indra, gold (of the size of) a grain of mustard-seed, as well as (of the size of) Mount Meru, nay all the three worlds, are set on by him. (37, 38)

DECRYING WOMEN-FOLK

What is there that is beautiful in the cage-like body of a woman, who is an automaton made of flesh and possessed of joints of tendons and bones. (O Mind!) Look at the eyes (of a woman), after separating the membrane, flesh, blood and the watery tears and say, if at all there is beauty (in them). Why then dost thou get deluded in vain? The self-same breast of a young woman, the sheen of the pearl-necklace resting over which, O Sage! is seen to resemble the stream of the Ganges, sparkling over the slopes of (the golden) Mount Meru, when the time comes for it, is swallowed easily as a bolus of food, by dogs, in the cremation grounds situated everywhere, with the points of the

compass as their furthest limits. Women, that form the flame of the fire of the wicked deeds of men, wearing soot-like (jet-black) hair, incapable of being touched even with difficulty (in their dalliance), and ravishingly beautiful to the eyes, burn a man like straw. Verily women form the beautiful, yet fierce heaps of fuel, full of amorous graces, yet dry, to feed the fires of the infernal regions, even though they rage at a far-off distance. With their characteristic artless simplicity, women are the nets cast by the fowler, Kāma (Cupid) for binding the limbs of the birds of men. Woman is the bait attached to the fish-hook provided with the string of *Dur-vāsanā-s*, (latent desires of a vicious type), for tempting men that are fish in the pond of births (and deaths), that move over the ooze of the mind, (susceptible to the influence of *Dur-vāsanā-s*). Let me have nothing more to do with woman, the chain of misery for all time and the casket of gems among wicked deeds of all kinds. The desire for sexual enjoyment springs up in one, for whom there is a woman. Where is the scope for such enjoyment in the case of one who has no woman? The phenomenal world is given up by the giving up of a woman. After the giving up of the phenomenal world one becomes a happy man. Then will not be seen the points of the compass and the range of one's vision will have quite a different lesson to teach; even mountains will be shattered and the galaxy of stars fall from their high places in the firmament. [Hence should one seek shelter in the eternal Brahman alone

and not count upon worldly existence, which is but transient.] (39-49)

THE EPHEMERAL CHARACTER OF THE DIRECTIONS AND THE LIKE

Even oceans dry up and the pole-star has an inconstant career. Even Siddha-s, (who have developed remarkable psychic powers), die and the Dānava-s, (demoniacal beings), grow old. Even Parameṣṭhin, (the creator) has his end. The originless Hari wastes away. Bhava (Śiva) likewise attains the state of non-existence. The guardians of the quarters become decrepit. Brahman, Viṣṇu and Rudra and all kinds of living beings rush after destruction, even as the waters of the deluge are drawn forcibly towards the diluvian fire, known as the Bāḍava. Dangers beset one in a moment. Prosperity likewise comes to one in a moment. Birth as well as death occurs simultaneously in an instant. All this, (that is aforesaid and likewise whatever has been left unsaid), is only transient. Heroes have been killed by one not known for his heroism. A hundred have fallen at the hands of a single person. The mischief wrought by objects of pleasure, that alone is poison. What is called poison is no poison at all. Objects of sensual pleasure adversely affect even future incarnations, while poison takes away only one incarnation. This is the opinion arrived at by me, in my mind burnt by the forest-fire of sinful actions. (50-55)

SEEKING AFTER THE KNOWLEDGE OF THE TRUTH RESULTING FROM DETACHMENT

Desires for the enjoyment of the waters of a mirage do not throb in anyone, (after he comes to know of the real character of a mirage).. Hence, do thou, O Guru ! kindle in me betimes the knowledge of the truth. If thou doest not do so, I shall remain devoid of self-conceit and rid of spite, assuming the attitude of silence and ever glorifying Viṣṇu with all my heart, resembling one painted on a piece of canvas, (till the proper time arrives)". (56, 57)

CHAPTER IV

THE FOUR-FOLD MEANS OF ATTAINING LIBERATION

" O Nidāgha ! that art exalted among the knowers (of the Brahman), there remains nothing else to be known by thee. Through the perfect knowledge vouchsafed unto thee by the grace of the omnipotent lord, thou knowest all things (that ought to be known). I shall presently sweep away, O Sage ! the delusion that has been generated (in thee), through contamination of the mind. Four door-keepers are said to guard the gateways to liberation. They are, control (of the inner and the outer senses), investigation (into one's own real nature through the proper construing of causes and effects), continence (with what has been attained and

not grieving over what has not been attained) and companionship with the virtuous (knowers of the Brahman), that is the fourth. One should resort to the acquisition of at least one of these, with all effort, giving up everything else. When one of these is mastered, all the four become completely mastered. (1-3)

RULE RELATING TO THE PERCEPTION OF THE ĀTMAN THROUGH PROFICIENCY IN THE SĀSTRA-S AND THE LIKE

One should cultivate knowledge alone at first, for the purpose of liberation from worldly existence, through (attaining proficiency in) the Sāstra-s and the practice of severe penance and self-control, preceded by companionship with the virtuous (knowers of the Brahman). When, through constant practice of his, consistency between his own self-realization and what is contained in the Sāstra-s and has been imparted by the Guru, has been reached by him, it is only then that the Ātman will ever be seen by him. (4-5)

THE REAL FORM OF SAMĀDHI

Shouldst thou practise, every moment, the avoidance of following in the wake of thy resolves and desires, then alone wouldst thou attain the hallowed state of non-mindedness. The cessation of the mind from its manifold kinds of functioning is what is known as Samādhāna, (thorough absorption of the mind into its own self). That alone is the state of alone-ness.

That is the auspicious state of exquisite bliss. Giving up the conception by the mind of all things (apart from the Ātman, such as the body, the phenomenal world and the like) as the Ātman alone, do thou take thy stand as thou wilt, (in the state of absolute silence of the Brahman), very much like a deaf-mute that is blind. (That Brahman is) the all, that is tranquillity *par excellence*, the originless, the one, the beginningless and the middle-less, the self-effulgent one that shines all-round, that is absolute sentience, that has as the index of its accomplishment the cessation of all functionings of the mind. The percept induced by the words, “(That is) the all, that is tranquillity *par excellence*,”—and so on, intended for the purpose of awakening in the mind of the seeker the percept of the Brahman, as well as the percept indicated by the words, “That Om is this,” (that Brahman indicated by the Praṇava is this), all this is to no purpose, for the reason that therein words have no access whatsoever. Should any whatever of all these phenomena of the world be seen by thee, do thou conceive that, as only a part of the throbbing of that supreme sentience and that it is nothing else whatever. With thy sentience ever roused, even though engaged in the activities of the phenomenal world, fully realizing the oneness of the Ātman, do thou take thy firm stand (in the changeless trance of Nir-vikalpa-samādhi), like the great ocean in an unruffled state. This alone is (the means for) the realization of the truth, the fire that would burn up the straw of Vāsanā-s. (It is this) that is referred to by the term,

“Samādhi” and not the state of remaining silent. Even as the world of beings goes about its daily business, when the gem of heaven, *viz.*, the sun, rises in the firmament (of its own accord), without being hailed by any, even so, when the supreme truth, which is the absolute, infinite existence, (and the final resort of the groups of senses, inner and outer), is ever in the ascendant, this group of worlds, (just risen from trance), occupies itself either actively or as a passive on-looker, in the various activities (of worldly existence). Hence, O Sage! there is in the Ātman the power of inducing both activity and passivity. Not being subject to desire, this (Ātman) is passive and by reason of his mere presence alone, he becomes the participating agent. Those two (characteristics), *viz.*, activity and passivity, O Sage! are met with in the Brahman. Wherein alone there is this wonderful power, resorting to that (Ātman or the Brahman), do thou become confirmed in thy attitude, (by giving up both activity and passivity and remaining in the changeless trance of Nir-vikalpa-samādhi). Hence, with the conviction firmly rooted in thy mind, “I am the ever-passive (Brahman),” there only remains, as the residuum, that equipoised state, known as the exquisite, immortal state (of the Brahman). (6-16)

THE STATE OF A JĪVAN-MUKTA

Listen, O Nidāgha! There are born in this world men of noble qualities, rhythmic in their nature, who

are ever in the ascendant and cheerful (with spotless minds), resembling so many autumnal moons in the sky. They do not get depressed during adversity, even as a gold-lotus would not fade away at night, (though the sun is set). They do not aspire beyond the prescribed limit and verily delight in adopting an upright course. They shine as much through their noble personality, as through friendship and other noble traits of a Jivan-mukta, cultivated by them. They are balanced in their mind, full of conciliation, and affability, ever adopting the right line of conduct. Keeping within bounds like the ocean, these high-souled men become possessed of a clear conscience and do not leave the settled track, like so many suns. (17-20)

THE REAL FORM OF INVESTIGATION

After making a thorough investigation with effort and in accordance with the precept of the Guru of righteous conduct, into the questions,—“Who am I?” —“How did this long-standing impurity of worldly existence come into being?”—application of the mind should not be made by the wise man in the direction of wicked deeds, nor should he live in the company of wicked men. Death, the leveller of all, should not be looked upon with levity. After giving up as inauspicious all thought about the body, made of bone, flesh, blood and the like, and after getting rid of its objectionable features, one should look upon the thread, (the Sūtrātman), which strings together the row of pearls of

all beings, as absolute sentience alone. Going after whatever is acceptable to it and exclusively rejecting whatever it deems fit to be abandoned, this is the characteristic of the mind. That (absolute sentience, that is attainable only through the rejection, by the mind, of functioning in everything apart from the absolute sentience of the form of the Ātman) lies outside the range of the mind. Do thou realize that (absolute sentience) alone and nought else. By adopting the course chalked out by the S'āstra-s and in accordance with the precepts of the Guru and also through self-realization, after gaining the firm conviction, in his palpable sentience, (to the effect) "I am the (innermost) Brahman alone," the sage should become devoid of sorrow. Wherein, the onset of a hundred sharp-edged swords would be endurable like the pelting with stones, being scorched with fire, like sprinkling with flakes of snow, being roasted in live-coals, like being smeared with sandal-paste, ceaseless volleys of arrows, like the shower-bath from a fountain in the summer-house of a pleasure-garden, the chopping off of one's head like refreshing sleep, being rendered dumb (by the cutting off of one's tongue), like observing the vow of silence, deafness like a great blessing, all this should not be looked upon with contempt. From such confirmed passionless detachment, there comes on the realization of the non-differentiated Brahman. The Ātman is ever seen by him, who practises through the intensely pure self-realization resulting from carrying out the precepts of the Guru. Even as in the case of one, whose

delusion about the points of the compass has ceased to operate, the cardinal points manifest themselves clearly as before, even so, do thou conceive that the phenomenal world, which hides the Ātman from view, when reduced to nought through perfect knowledge, does not exist at all. Neither wealth, nor friends, nor relations, nor the agitation caused by self-inflicted bodily pain, nor the resort to places of pilgrimage and sanctuaries, would help one in accomplishing his purpose to any large extent, (as all these are but the fancies of the mind). The goal of realizing the Brahman is attained only through that perfect knowledge (by means of which alone, the mind which is the real cause of all misery is conquered and reduced to nought). (21-28)

THE REAL FORM OF QUIESCENCE AND ITS FRUIT

Whatever sorrows, whatever unquenchable desires and whatever forms of anguish (there may be in this world), all that stands dissolved in persons with a tranquillized mind, (with all its functions abated), even as darkness stands dissolved in the rays of the effulgent Arka-s (suns). Even as children, whether naughty or soft-natured, are characterized by exquisite affection for their mother, so also all beings, whether furious or meek, develop an attitude of faith in a Yogin, who has developed tranquillity. Neither by drinking the elixir of life, nor by the caresses of the Goddess of Wealth, would a person derive the same degree of happiness as he would experience inwardly, by subduing his passions. He, who does not either rejoice or feel depressed, after

hearing, touching, enjoying, seeing or knowing what is auspicious or inauspicious, is said to be the tranquillized man. He whose mind is as clear (and bright) as the disc of the moon and is free from perplexity, when confronted with death, prosperity, or war, is said to be the tranquillized man. It is only the tranquilized one, that shines among austere men, men known for their proficiency in many kinds of lore, priests officiating at sacrifices and kings as well. (29-34)

CONTENTMENT

Those high-souled, tranquillized persons, who have attained satisfaction, through drinking the nectar of contentment and delight in the Ātman, have verily attained the highest position. He, who, after giving up the delusion relating to things apart from the Ātman, (which stands in the way of the attainment of the Ātman), reaches the equipoised state, when the Ātman is attained, and does not feel either fatigue or exhilaration as a result thereof, is said to be the contented man. He, who is of a sweet temper and upright conduct, who does not delight in things apart from the Ātman and enjoys the Ātman that is attained to his heart's content, is said to be the contented man. The state of Jīvan-mukti, which bestows the bliss of the form of the Ātman, manifests itself of its own accord, in one whose intellect delights in the substance (of the Brahman), as and when it is attained, even as a chaste woman would (greet her lord) at the court-yard of the harem, as and when her lord is seen by her there. (35-38)

THE BLESSED STATE OF ONE WHO REPOSES IN THE ĀTMAN

The wise man should carry out his investigation (about the right path to be pursued for attaining liberation), without wasting even a single minute of his lifetime, in due conformity with the Sāstra-s, at the proper place, perfectly at ease, and in a manner that would secure for him the company of righteous men, till he reposes in the Ātman. For that upright person, whether he is a householder, or a mendicant that has renounced the world, who has attained repose in the Turya, and has retraced his steps from the path of worldly existence, whether he is in the state of a Jivan-mukta or of a Videha-mukta, the final goal, (the Brahman), is attainable neither by action nor by inaction, nor is he troubled by any apparent inconsistency between the texts of the S'ruti or the Smṛti. He stands firmly established in his wonted manner (in the Brahman alone), like the ocean unhampered in its course. When the pure perception of the peerless Ātman, immanent in all, springs up, the knower manifests himself as that (Ātman) alone, breaking through all limitations of origin, space and time, and assuming the form and frame of sentience. Thus, in whichever manner and wheresoever, the Ātman reaches his full splendour, the knower simultaneously stands in the self-same manner and in the self-same place and shines in the self-same form.

(39-43).

THE FALSE NATURE OF WHAT IS SEEN

Whatever is seen of the phenomenal world, both animate and inanimate, all that meets with destruction, (in one or other of the four stages of dissolution), at the end of the Kalpa (or simultaneously with the dawning of the knowledge of the Brahman), even as a dream stands dissolved in sleep. "The Ātman is the truth," "The transcendent Brahman is the truth" and the like, this convention about the supreme Ātman has been artificially created by the wise, for the sake of convenience (to be used in daily parlance). Even as the meaning of the word, "Bracelet," cannot be separately understood apart from the gold (of which it is made) and the notion of "Gold" cannot be separated from the notion of the "Bracelet," even so, the significance of the word, "Phenomenal world", is (by implication, not apart from the Brahman), the transcendent existence. (Shouldst thou, however, think that the phenomenal world exists apart from the Brahman, then), for that very reason, (come to the conclusion that) this magical charm investing the phenomenal world, (which does not exist really apart from the Brahman), is but what is fancied (by thy deluded mind). (44-47)

BONDAGE AND LIBERATION, OUT OF ATTACHMENT
AND NON-ATTACHMENT TO THINGS SEEN

The prepossession of the seer, in favour of what is seen, is what is known as bondage. The seer who is

bound, when under the influence of what is seen, is liberated with the withdrawal of what is seen. The phenomenal world of the character of created things, such as "Thou," "I" and the like, is known as what is seen. The magical charm investing the phenomenal world, is a fancy of the mind alone. As long as this persists, so long there is no scope for salvation, (as glamour for things apart from the Brahman is incompatible with the state of remaining as the Brahman alone, which alone is the essential characteristic of liberation). (47-49)

THE PHENOMENAL WORLD, THE CREATURE OF THE MIND

The universe is created by Brahman, the Svayaṃbhū, (who originated of his own accord), out of his mind. Being the product of the mind, (the creative faculty), it receives significantly the name of Visva, (the pervader, the intellect located in the distributive aggregate of material bodies). The mind in the form of an entity does not exist either outside or in the heart. That which is an exact reflection of the actual state is what is known as the mind. Know the formation of the picture to be the mind. The idea itself is verily not the (ideating) mind. Let the inference be that there is the mind, where there is ideation. The idea and the (ideating) mind have not at all been differentiated by any, at any time. When the multitude of ideas is dropped, (with the dawning of the knowledge that nothing exists apart from the Brahman for ideation), there remains only the real form (of the Brahman). (50-53)

WITH THE DAWNING OF THE KNOWLEDGE THAT
WHAT IS SEEN IS NON-EXISTENT, WHAT
REMAINS IS THE BRAHMAN

When the delusion relating to (the existence of) what is seen, has completely abated, in connection with the "I" and the "Thou"-conceptions, the phenomenal world and the like, and when what is seen has attained the state of real existence, there will come into being the state of remaining as that alone. When, in the great deluge that overtakes all, the entire phenomenal existence has attained the state of non-existence, there remains quiescence alone (of the form of the Brahman). Then there prevails the self-luminous existence that knows no setting, the originless, the transcendent, the non-ailing, that does all things, at all times, (in the character of Īśvara), the all-immanent, that is known as the Paramātmā, whence articulate expressions recede baffled, that is attained by the liberated (Jivan-mukta-s and Videha-mukta-s alike), for designating which, conventional terms, such as the Ātman and the like, are employed as artifices and not because of their appropriateness. (54-57)

SAMĀDHI OF THE CHARACTER OF REMAINING
IN THE ĀTMAN OF SENTIENCE

(Of the three kinds of ether), the Cittākāśa, (the ether of the mind), the Cid-ākāśa (the ether of sentience)

and the Ākāśa (the ether of the gross elements) that is the third, O great sage! know the ether of sentience, which is more void (subtler) than the other two. When the thinking mind passes from one stage of functioning onto another, what is perceived, for a twinkling, as the interval (between the former and the latter), know that, O best among sages! to be the ether of sentience, (which is void of any perception suggestive of anything apart from the Ātman). Shouldst thou reach therein the state shorn of all indication, (suggestive of or relating to things apart from the Ātman), then thou wilt undoubtedly reach the absolutely quiescent state of the all-immanent Ātman, (of the Brahman and become the Brahman alone). It is this state, which is pregnant with the essence of the ever-increasing munificence, grace and detachment, whence flows perennial bliss, that is known as the Saṃprajñāta-śamādhi, (trance of the conscious type). When passion and prejudice have been attenuated, as a result of the dawning of the knowledge of the impossibility of existence of anything whatever, that could be seen apart from the Ātman, the ecstasy of delight that surges up with great force, is what is known as the A-saṃprajñāta-śamādhi, (trance of the unconscious type). The dawning of the sense of impossibility of the existence of anything apart from the Ātman that ought to be perceived (as the perceiver of all perceptions, himself remaining imperceptible), is verily what is termed knowledge, while what ought to be known (through such knowledge) is (the Brahman of the character of) absolute sentience. That alone is

the state of aloneness of the Brahman. Everything else apart from it, is false. (58-63)

THE UNREALITY OF THE PHENOMENAL WORLD

The infuriated Airāvata, (Indra's state-elephant), was bound within the hollow of the trunk of the mustard-tree. A battle was fought by a mosquito, with hosts of lions in a cavern of the size of an atom. Mount Meru, firmly established within a lotus-seed, was swallowed by a young wasp. Know, O Nidāgha! the phenomenal world is of the nature of such delusions (as aforesaid). (64, 65)

WORLDLY EXISTENCE, THE DALLIANCE OF THE MIND

The mind, when vitiated by the defects of passion and the like, is worldly existence. The self-same mind, when freed from them is said to be the termination of worldly existence. A corporeal being, swayed by the mind, becomes subject to the limitations of the embodied state. When released from the hold of prejudices pertaining to the body, he is not affected by the peculiarities characteristic of the body. He makes a trice of an age and protracts a trice into an age, through his mind. It is my firm conviction that worldly existence is but the sportive display of the mind. One who does not desist from unrighteous conduct

or has not attained tranquillity or self-control, such a one with his non-tranquil mind cannot attain this (non-differentiated Paramātmān), through mere knowledge, (but can do so only after dropping off his spurious knowledge and through proper mental discipline and the practice of righteousness). (66-69)

ATTAINMENT OF THE BRAHMAN BY THE SEEKER WITH THE TRANQUIL MIND

Having realized the bliss of the Brahman, that is peerless, is devoid of properties and is the palpable real sentence, one will not be afraid of the form of his own Ātman at any time. (The seeker should always resort to the Ātman), that transcends the transcendent, that is more prodigious than the most prodigious Mahat, that is the perpetual existence, full of the real form of the radiance (of the Ātman), that is the auspicious, the omniscient, the ancient Puruṣa, (Paramātmān) that is ever-lasting, the omnipotent over-lord of all, that is fit to be resorted to (in the attitude, " I am the Brahman) " by all the celestials, (who by doing so become the Brahman alone). The surest means of attaining liberation for high-souled ones, is always to assume the attitude, " I am the Brahman." The two terms standing for bondage and liberation are " Mama," (the " Mine "-sense) and " Nir-mama," (the " Not-mine "-sense) respectively. With the rising of the " Mine "-sense, the creature is bound. With the dawning of the " Not-mine "- sense, he is liberated. (70-72)

INVESTIGATION INTO THE BRAHMAN TO BE MADE,
WITH THE GIVING UP OF THE CONTROVERSY
RELATING TO THE JĪVA AND THE ĪśA, AS
PRELIMINARY THERETO

(Ignorant folk look upon the phenomenal world of the character of) the animate and inanimate (orders of creation) as of the form of the Jīva, the Īśvara and the like. The work of creation, (they think), has been brought about by the Īśa, commencing from the planning, through the mind's eye, (of the creator), down to the entry (into the bodies of all created beings) and that coursing through worldly existence, commencing from the waking state down to the attainment of liberation, has been the work of the Jīva. (As a matter of fact, it is the Jīva that fancies,—“ This is the work of the Jīva and this of the Īśa,” and so on, creating an artificial difference between the two, all through ignorance of the real character of the Ātman). Various schools of thinkers commencing from the Tri-ṇācīketa-s, (that believe in the attainment of final beatitude, through the maintenance of the three fires and performing sacrifices), down to the Yogin-s, (who believe in attaining the state of aloneness, through the practice of Yoga, including the Saura-s, worshippers of the sun, the Śākta-s, believers in the worship of Śakti, the creative energy in the Brahman, the Vaiṣṇava-s, the Gāṇā-patya-s, the Śaiva-s and the like), hug the delusion that there is the Īśvara apart from the Ātman, while others commencing from the Lokāyata-s, (rank materialists like the Cārvāka-s), down

to the Sāṃkhya-s, (who believe in effecting the liberation of the twenty-fifth Tattva from the fetters of the phenomenal world, through a correct knowledge of the first twenty-four Tattva-s according to their enumeration and discriminating the twenty-fifth Tattva from them), hug the delusion that the Jīva is apart from the Īśvara. For this reason, no predilection should be developed by seekers after liberation (in favour of either the Jīva or the Īśvara) in the matter of the controversy relating to the Jīva and the Īśvara, but let the real nature of the Brahman be investigated into (by them), with a steady mind (free from prejudice). (73-75).

EXALTED NATURE OF THE KNOWLEDGE OF THE NON-DIFFERENTIATED BRAHMAN

He, who looks upon all things as the non-differentiated absolute sentience, he alone is actually the man of perfect knowledge; he is S'iva; he is Hari; he is Brahman (the creator). Without the grace of the great and good Guru, the giving up of the desire for the enjoyment of objects of sensual pleasure is difficult of attainment; difficult indeed is the realization of the truth (of the Ātman); and difficult likewise is the attainment of co-existence, (the state of aloneness with the Brahman). The state of co-existence (with the Brahman, by remaining as the Brahman alone) is attained of its own accord, in the case of the Yogin, in whom the consciousness of the power (of the Kuṇḍalinī, in the Suṣumnā), has sprung up and who has.

given up all actions and religious observances. Should this (Yogin) see even a little difference, then alone there will be (cause for) fear in his case; there is no doubt about it. The eye of knowledge perfectly visualizes (the Brahman) immanent in all, that is the infinite existence, pure sentience and unsurpassed bliss, while the eye of ignorance does not, even as a blind man does not see the sun shining in all its glory. The Brahman, that is characterized as the truth and the pure sentience, is pure sentience alone. In this manner, does a mortal attain immortality from the perfect realization of the Brahman alone, (by becoming the Brahman alone). When that (Brahman) which comprises all things far and near, is realized by one, the knot which binds the heart is sundered, all doubts vanish and the accumulated Karma-s, (past and present, inclusive of the prospective ones), of the person waste away. (76-82)

RULE RELATING TO REMAINING INTENT¹ ON THE ABSOLUTE PERCEPTION

Giving up being addicted to what is apart from the Ātman, unaffected by the condition of the phenomenal world, (even if it should meet with destruction), do thou become intent on the absolute innermost perception, (the Brahman), with a singleness of purpose. All the water in a desert is the desert alone. On close investigation being made, (it will be seen that) this triad of worlds is the pure sentience (of the Brahman alone). He, who, after giving up the quest of

whatever could be cognized by the intellect and could be expressed in words and of whatever transcends his power of expression, stands absorbed in the Ātman alone, himself becomes the auspicious (Brahman) alone. (Such an exalted knower of the Brahman) attains the state of that incomparable substratum of all things, the eternal existence lying beyond the range of the mind and articulate expression, the omnipotent, the omnipresent, the exceedingly subtle and the imperishable Brahman. The mind, (a creature of the Ātman), as well as the phenomenal world, (which forms its progeny), is but the sport of the omnipotent great lord, (the Paramātmān). Worldly existence abates only through restraint (of the mind) and the non-restraint (of the Ātman, its prime cause, through the removal of the veil of ignorance). (83-87)

ACCOMPLISHMENT OF THE BRAHMAN THROUGH TRANQUILLIZING THE MIND

I shall presently describe unto thee the means to be employed for the treatment of the disease (known as) the mind. By giving up considering every thing as part of one's own self, one attains liberation. Fie upon that despicable human worm, in whose case the blissful perception, resulting from the giving up of the objects of his own desire, has become difficult of attainment, though such giving up depends entirely on his efforts and is exclusively beneficial to him alone. There is no course left open for its attainment, barring the absolute

tranquillizing of the mind, which is exclusively possible through one's own manly exertion and is of the form of giving up one's own heart's desires. When this thinking mind of ours is cut through by means of the knife of the cessation of identifications, then one becomes the Brahman, the all, the omnipresent and the quiescent. He, who is possessed of a high intellect, is liberated from the evils arising from paying homage to worldly existence. Do thou control thyself with an undistracted mind. When the mind is completely thrown into the background, (by being rendered functionless), the state of supreme sentience (of the Brahman is attained forthwith). Catching hold of the maximum amount of manliness, and reducing the mind to a state of non-mindedness, unhesitatingly kill the mind, with the sharp edge of the revolving discus of sentience, through intensely meditating upon the sentience (of the Ātman,) seated in the ether of the heart. Then will the enemies (of thine, such as lust, anger, greed, delusion, infatuation and spite) not keep thee in bondage. "That yonder," "He", "I", "This near", "That yonder", "Mine",—thus far alone is the range of the mind. By the total stoppage of its functioning, (either from within or from without), it will be cut asunder, as if by a cutting machine. Even as the flimsy gathering of clouds in the sky, is swept away by a random wind in autumn, so also is the mind cleanly swept off from the interior (of the microcosm). There is no possibility of injury to a person who is non-minded, even if diluvian winds should blow or all the (seven) oceans should flow into

one, or the twelve Āditya-s, (suns), heat the earth (with all their fury simultaneously). In that supreme realm of nonideation, which is possible to be obtained exclusively through nonideation, and bestows all kinds of accomplishments, (such as psychic powers and the like), do thou take thy stand, firmly resting on that nonminded state, as thy support. Nowhere is the mind seen devoid of fickleness. Fickleness is the characteristic of the mind, even as heat is the characteristic of fire. This fickle throbbing power is vested in the very being of the mind. Do thou know that power of the mind to be of the character of the vanity of the phenomenal world. That mind, which is devoid of fickleness, is said to be the immortal existence. That alone is the austere penance. In accordance with the conclusions arrived at by the Sāstra-s, that is known as liberation. (Even as air without motion becomes ether, even so the mind devoid of fickleness becomes the Brahman. Even as quicksilver, which is fickle by nature, when refined, becomes stationary, even so the mind fickle by nature, when purified, becomes the Brahman). This fickleness of its, is of the character of the impression left on it by the ignorance of the Ātman. Do thou destroy that (fickleness), otherwise called Vāsanā, (latent impression), through investigation into the real nature of the Ātman. O thou flawless one, do thou become subject to no change by manly effort, by attaining that final state wherein alone the mind is caused to meet with its final absorption (in the Brahman). Therefore, after resorting to manly effort, swallowing up (those aspects

of) the functioning mind (subject to the properties of mobility and inertia), with (that aspect of) the mind (full of rhythm), and attaining the state wherein there is no sorrow, become firmly established therein, devoid of all worry. The mind alone is possessed of the requisite skill for the firm control over the mind. Who is there, (save the king), that is skilled enough, in the matter of controlling a king, through any other person, who is not a king himself? In the case of persons that have been clutched by the crocodile of avarice, that have fallen in the ocean of worldly existence, and whose sinking could be inferred only from the swirl, the only boat that could save them, viz., their own mind, stands aloof. Cutting the rope of the mind, which binds fast, with the mind alone, do thou cause thyself to be rescued from (the ocean of) worldly existence. This (ocean) is incapable of being crossed in any other manner. (88-106)

SUCCESSFUL ACCOMPLISHMENT OF LIBERATION THROUGH OBLITERATION OF VĀSANĀ-S

Whatever Vāsanā (fancy), of what is known as the mind, arises, infused with former perceptions of the mind, that (fancy) should the wiseman obliterate then and there. Thence alone will there be destruction of ignorance. Having given up fancying exclusively about enjoyment of sensual pleasures, do thou give up fancying about differentiation as well. Giving up thereafter all conceptions relating to the existence or

non-existence of fancy; apart from the Ātman, do thou become blissful, devoid of all changing conceptions, (which are the result of indulging in fancy). Such destruction of the mind alone will verily bring about the destruction of ignorance (in its entirety). There is avoidance of interest in whatever is understood only to a slight extent. Absence of interest is verily Nirvāṇa, (annihilation of the mind). Ignorance verily seems to persist in dull-witted persons with a low degree of intuition. But whence is the scope for its occurrence in a man of clear intellect, who could recognize by its very name, that A-vidyā is verily non-existent? Till the desire for seeing the Ātman, which is destructive of all delusion and of this ignorance as well, is developed by him, of his own accord, so long ignorance swings the embodied being along with his Ātman down the precipices of worldly existence, overgrown with the thorny thickets of uninterrupted misery. When the supreme sentience, immanent in all, is distinctly seen, this (the perception of the Brahman) is verily dissolved, of its own accord. This ignorance is after all (only the same as) desire. The destruction of ignorance is said to be liberation. That (liberation) is accomplished by the cessation of volitions, O Sage! The intense darkness of the ignorance (of the Ātman) is attenuated, when the night of Vāsanā-s, (remembrance of previous perceptions and volitions), has ceased and with the dawning of the sun of supreme sentience, even to the slightest extent, in the sky of the mind.

THE ACTUAL REVELATION OF SUPREME SENTIENCE,
THROUGH KNOWLEDGE DEVOID OF IDEATIONS

This Cit-tattva, (eternal verity of supreme sentience), unaccompanied by ideations, which has the generic property of being immanent in all things and is indescribable, that is the Paramesvara, (the omnipotent) Ātman (that is revealed). All this (phenomenal world that is perceived by the mind) is verily the Brahman, that is eternal, palpably sentient and invulnerable. There is no other fancy of what is named as the mind, that is at all existent whatever, (apart from the Brahman). (Apart from the Brahman), there is nothing whatever, which comes into existence or dies. Nor is the existence, anywhere whatever, of the mind and its multitudinous transformations in the three worlds. There exists, here as well as everywhere else, (the peerless) pure sentience alone, unaccompanied by ideations, absolutely self-manifest, having the generic property of omnipresence and invulnerable. Whereas that (Brahman) is the eternal, expansive, pure, absolute, sentience, which is devoid of torments and is quiescent, which experiences the balanced state, (Samādhi), of quiescence, which is the changeless Ātman of sentience, this (perception, by the mind, of the phenomenal world, as really existent), fancied by itself (falsely through conceit) as the Ātman, runs (through its own course). Because of its indulging in this unfading (false) ideation (of the form, that things apart from the Brahman really exist), superimposed on the pure

sentience (of the Ātman), but really its own creature, the mind is so-called. (116-121)

FIXED IDEA AT THE ROOT OF BONDAGE AND LIBERATION

For the reason [that Māyā (illusion) is the root-cause of the belief in things apart from the Brahman], what is firmly established on the basis of a fixed idea can be uprooted only through a fixed idea. The mind becomes bound through the fixed idea, "I am not the Brahman." The mind (likewise) is liberated through the fixed idea, "All is the Brahman." By conducting one's self in accord with the notions, "I am lean; I am subject to misery; I am possessed of hands, feet and other limbs;" one gets bound. By conducting one's self in accord with the notions, "I am not subject to misery. This body is not mine. What bondage could there be in the Ātman of this (individual)?"—one gets liberated. "I am not the flesh, nor the bones. I am the Paramātmā, that is apart from the body." He, who is inwardly convinced in this manner, rid of his ignorance, is liberated. (122-125)

RULE RELATING TO THE GIVING UP OF THE MISCONCEPTION RELATING TO THE AN-ĀTMAN

This ignorance, begotten of Māyā (illusion) is the consequence of the conception of the Ātman in the An-ātmā, (what is not the Ātman). Rising to the full

stature of your manliness with effort, and employing thy intellect to the fullest extent, do thou abandon the desire for enjoyment at a distance and become happy, freed from all doubts. "My son," "My wealth," "I", "He," "That yonder," "This," "Mine",—Vāsanā (fancy) gallops in this manner, through its magical career. Do thou not become ignorant (of the Ātman), (by paying homage to thy fancy). Do thou, (on the other hand), become a knower (of the Ātman). Do thou give up glorifying worldly existence. Why doest thou weep like an ignorant man by wrongly conceiving the Ātman in what is not the Ātman? What is this body of thine, which is non-sentient, (dull-witted), and dumb, which is made of flesh and is impure, and on account of which thou art engrossed with pleasure and pain, losing all control over thyself? Alas! it is verily a wonder that the Brahman that is the truth is forgotten cleanly by human beings. While engaged in discharging thy allotted task, let there be no indulgence shown by thee to thy passions. Alas! What a wonder? Mountain-peaks have been bound by the flimsy threads taken out of lotus-stalks. The universe has been sundered by this ignorance, that has no real existence. This triad of worlds, which is only as flimsy and fragile as a blade of grass, has attained the adamant hardness and strength of the reputed Indra's thunderbolt. —Thus the Upaniṣad. (126-131)

CHAPTER V

THE NUMBER OF STAGES OF IGNORANCE AND
KNOWLEDGE

Then (said R̥bhu unto Nidāgha): "I shall presently discourse on another topic. Do thou listen with due faith, O Sire! unto what I say.—"The stages of ignorance are sevenfold. The stages of knowledge are likewise sevenfold. The stages intermediate between the two are countless and are produced otherwise."

(1, 2)

REMAINING IN THE REAL FORM OF THE ĀTMAN
IS LIBERATION, WHILE SWERVING FROM IT
IS BONDAGE

Remaining in the real form of the Ātman is liberation, while swerving therefrom brings about the perception of the real form of egoism and thus constitutes bondage. Passion, hatred and other militant emotions, engendered out of the mistaken perception of those, who swerve not from the perception of the pure absolute existence, do not arise out of ignorance, but owe their origin to extraneous causes beyond their control. The revelling of the thinking mind in the phenomenal world of its own creation, is what may be termed the swerving from the real form of the Ātman. There has been no greater delusion than this; nor shall there be. When the mind is engaged in the

indulgence of one object of pleasure after another, the state of the mind during the interval, when it is devoid of functioning, is what is known as remaining in the real form of the Ātman. The remaining stone-still, with all volitions abated, devoid of either waking or sleeping, that superb state is what is known as remaining in the real form of the Ātman. When the egoistic part of one's nature (arising from conceiving the body as the Ātman) stands destroyed (through the conviction, "I am the Brahman,") and abates on that account, that non-differentiated state, rid of throbbing, of the mind, which manifests itself as sentient, is what is said to be the real form of the Ātman. (2-7)

DETAILED EXPOSITION OF THE SEVEN STAGES OF IGNORANCE

Waking in the seed-state, waking, massive waking, waking-cum-dreaming, dreaming, dreaming-cum-waking, and sleeping, thus is delusion of seven kinds. When each of these is further split, this becomes multifarious. Do thou listen to its description. The primordial sentience that would have manifested itself as the indescribable and the flawless (sentience), that would have apparently been attained from the supreme sentience of the Brahman, the state (of the Prājña) that would worthily represent the name and import of the Citta, (the thinking mind), the Jīva and the like, that were yet to be, that alone would constitute waking in the seed-state, (that being the gross form of

sentience having the Viśva as its basis, as differentiated from the Prājña). This is the earliest state of the intellect just born. Do thou then listen to the establishment of the waking state. That gross conception of "This," "I", "That yonder," and "Mine," arising out of the Para, (that lies on the other side of the innermost Ātman, *i.e.*, the Viśva-viśvātman), as a consequence of the newly generated sentience (of the form of the Bīja), that is distinct, in as much as it was not present in the prior state, that is known as waking. That massive conception of "This", "He," "I", "That yonder," "That" and "Mine," generated in some prior incarnation (and based on the Virāḍ-ātman), massive, (because of its embracing the prodigious form of the macrocosmic Virāj), is distinctly known as massive waking (of the character of macrocosmic sentience). That dominion of the mind over the waking state, whether rooted (in the sentient principle) or not so rooted, but always preserving the character of such dominion, that alone is what is known as the waking-cum-dreaming state. When, through strength of practice, the waking state gains experience of the difference between the two moons (the real and the reflected moons), between the pearl-oyster and silver, between (water) and the (water of the) mirage, and the like, it culminates in the dreaming state of a manifold character, (due to the impressions left by the waking state). "What has been seen by me for a short time, this experience does not apparently arise anywhere." Recollection of such a nature by the person awakened

from sleep is what is known as a dream. (This is verily a dream within a dream, as it relates to the apparent conception of an apparent experience, possible during the waking state). . The craving for blossoming forth into increased outward expression of what is pent up owing to absence of actual experience, (as of a person awake for a long time), the vivid remembrance of a dream continuously persisting and surging up like the waking state, that is known as dreaming-cum-waking, which throbs even during the waking state. That state (of sleeping within sleep) of the Jīva, of the character of non-sentience, when the six stages aforesaid have been completely abandoned, which is rich in the knowledge of prospective misery, that course of the Jīva is known as sleeping. In that state, the phenomenal world gets dissolved in the internal darkness. These seven states of ignorance have verily been explained by me unto you, O twice-born one! Each of these becomes split into hundreds, (in accordance with the nature of the delusion of the person who explains his experiences and) is invested with diverse characteristics, (owing to the endless nature of the ignorance of the Ātman, displayed by various types of persons). (8-20)

DETAILED EXPOSITION OF THE SEVEN-FOLD STAGES OF KNOWLEDGE

Listen O sinless one! to the seven-fold character of the stages of knowldge. When this is once known,

no one will sink in the deep mire of delusion once again. Expositors of the Brahman speak of the stages of knowledge attained through Yoga, (concentration of the mind). What are considered by me as conducive to human well-being are verily these alone. Realization of the truth, they know, as knowledge. This knowledge has seven-fold stages. Liberation has been described as what ought to be known beyond the seven stages. What is known as the desire for well-being has been described as the first stage of knowledge. Investigation is the second stage. Attenuation of the mind is the third stage. Entering into relationship with the substance is the fourth stage. Then is the stage going by the name of detachment. The contemplation of the one real thing to be known is the sixth stage. What leads to the Turya is said to be the seventh course. At the end of these stands liberation, at the attainment of which the liberated has no more scope for sorrow. Do thou listen to the elaboration of these stages. "Not knowing the real nature of the thing to be known and being only a deluded fool as such, I remain silent. I await enlightenment through the study of the S'āstra-s and initiation through the grace of the Guru-s that mean well of me". The desire that springs out of such an attitude of detachment is what is known as the desire for well-being, by wise men. That leaning towards righteous conduct, preceded by the study of the S'āstra-s, coming into close contact with virtuous men, and the practice of detachment, is what is known as investigation. Wherein

attachment to objects of sensual pleasure gets attenuated through investigation and there is the cultivation of the desire for well-being, that is known as the attenuation of the mind. When, owing to the cessation of functioning as a result of the constant practice of the first three stages, the mind stands firmly established in (the Īśvara), the pure substance of the Ātman, that is known as entering into relationship with the substance (of the Ātman). That state of nonconcern, developed to a small extent through the constant practice of the first four stages, when matured into admiration for (the Īśvara and, through that, for) the substance (of the Ātman) established (as the all-witnessing sentience), is said to be what goes by the name of detachment. (Forgetting, once for all, indulgence in the pleasures derived from things of the phenomenal world that are apart from the Ātman and) getting firmly established in the delight of realizing one's own Ātman, through constantly practising the first five stages, the realization by the mind, through effort directed for a long time in the direction of the transcendent (Paramātmān, the passive All-witness), (with the firm conviction, "I am the Brahman"), after withdrawing altogether from the contemplation of things within and without (that are of a worldly character), that forms the sixth stage known as the contemplation of the one real thing to be known, (the Brahman). From the constant and continuous practice of the aforesaid six stages for a long time and the cessation of the direct perception of difference

(between the Ātman and things apart from it), the state of being firmly established in the Ātman alone that results, that should be known as the course leading to the Turya-state. This state is seen to exist as the Turya-state among Jivan-mukta-s. The state, known as the Turyātīta, is reached thereafter, (it lying within the range of a Videha-mukta alone). (21-35)

THE FORM OF THE JIVAN-MUKTA AND HIS DEMEANOUR

O Nidāgha ! those illustrious men that have attained the seventh stage, those high-souled men that delight in their own Ātman, that have attained the state of the Brahman, non-differentiated from the inner-most Ātman, the Jivan-mukta-s do not get drowned in (the ocean of) worldly existence, which is of the essence of happiness and misery. (With minds by no means changing), they do something or not even that, by way of attending to their daily routine. Instructed by those about them, when rising out of their trance, they resort to such work alone as would be consistent with their previous conduct, behaving very much like men just risen from sleep. (36-38)

WHO IS ELIGIBLE FOR THE STAGES OF KNOWLEDGE

The aforesaid seven stages (of knowledge) are attainable only by men of intellect, (on their acquiring

the necessary qualifications, and through study, reflection and deep meditation). Even animals (like Bhusuṇḍa and others) and Mleccha-s (like Ajāmila and the like, though not qualified by birth), having acquired knowledge, (are known to) have attained liberation, either (of the type of Jīvan-mukti), with their bodies, or (of the type of Videha-mukti), devoid of their bodies. There is no doubt about this. Attainment of knowledge is verily the cutting asunder of the knots (that bind). When that (knowledge) is attained, there is liberation. This (liberation) is of the character of the absolute extinction of illusions, such as of water in a mirage. It is only by those that have safely crossed the ocean of delusion, that the supreme state, (final beatitude), is attained. Those alone establish themselves in these stages, that are intent on the attainment of their own Ātman as their goal. . . . (39-42)

THE STATE OF THE BRAHMAN ATTAINABLE THROUGH KNOWLEDGE

The process of restraining the functioning of the mind is known as Yoga. That should be considered as having seven stages. Those stages have already been related. The final goal of the seven stages is the state known as the Brahman. Where there is no "Thou-hood", nor "I-hood", nor "Ātman-hood", nor "Other-hood", whatsoever, nor the perception of existence, wheresoever, nor the perception of anything within the range of existence or non-existence, what is immanent

in all, tranquillized and propless, which stands in the ether of the heart, in the form of the innermost Ātman, which is eternal, non-ailing, auspicious, devoid of illusion and nameless, which has no cause, which is neither existence (not being grasped by the senses), nor non-existence, nor intermediate between the two states, which is not all and is yet all, which is beyond the range of the mind and speech, which is fuller than the full, and more blissful than bliss, that is the state of the Brahman, the final goal of all these stages. (42-46)

THE KNOWLEDGE OF THE BRAHMAN ALONE, THE MEANS OF ATTAINING THE BRAHMAN

The non-perception of the truth, (that there is nought existing apart from the Brahman), is due to one's range of vision being limited. The perception of the Atman, on the other hand, is of an unlimited character. The sentience that forms the basis of the existence of all things, is no other than the Ātman. (The means of attaining that sentience) is no other than its perception. When (the Ātman) that perceives and (the phenomenal world) that is perceived, become inter-related (through the act of perception), (leading to a reaction on the heart, which acts as the medium of perception), what is in the middle is the innermost sentience (of the form of the Ātman), which is identical with the Paramātmān, which alone (being of the form of that supreme sentience) is devoid of the inter-relation subsisting between the perceiver and the act of perception, that stage (of

the Paramātmān) do thou always attain. When the mind traverses from one quarry to another, that wonderful form of sentience, that stands in the middle, during the intervals of cessation of the mind's functioning, is the indulgence in the non-frigid innermost sentience (of the Brahman). Do thou always become that (innermost sentience). Do thou, by all means, become that (Turya), which is devoid of the waking, dreaming and sleeping states, that is ancient, which is thine own form, bereft of mental functioning, (with the inter-relation between the body and the embodied Jīva completely absent), and that is devoid of frigidity, (being of the form of pure sentience). Abandoning the one frigidity (resulting from the two forms of delusion, as to the existence and the non-existence of things apart from the Ātman) and the concomitants thereof, (operating on the Jīva as names and forms)—for it is the heart of the stone-like rigid Māyā—do thou resort to that state of non-mindedness and become that always. Keeping the mind at a far off distance, (with the dissolution of the mind) what thou art (réally), that thou art. Do thou get firmly established in that state. (47-51)

THROBBING OF SENTIENCE ALONE, WITH THE DISSOLUTION OF THE MIND

From the eternal verity of the Paramātmān sprang forth the mind at first. This phenomenal world with its panorama of created things was spread out by the

mind. With the dissolution of the mind, O Brāhmaṇa, the world of its creation also becomes void, after which thou wilt remain as the peerless sentience alone. Even as blueness with a name much more beautiful (than its significance) issues out of the expansive void of the sky, even though (such colour is) really non-existent, (even so, in the eternal verity of the Paramātmān, are the mind and its concomitants that are non-existent, artificially generated). When the mind vanishes (into the ether of sentience) with the complete obliteration of misconceptions which are the creatures of fancy, the snow-flakes of delusions relating to worldly existence melt away. Thereafter, the absolute sentience (of the Ātman), which is exclusive, which is originless, which exists from beginningless time, and which has no end, shines clearly as the innermost sentience alone, even as the sky shines clear at the advent of autumn. (52, 53)

THE MEANS TO BE ADOPTED FOR THE OBLITERATION OF THE DELUSION OF THE PHENOMENAL WORLD

Lo! there springs into view a glorious picture, sans painter, sans colours, sans the seer, which could be visualized only through self-realization, and which is incapable of being seen either in sleep or in a dream, in the ethereal void of the character of sentience, which bears testimony, as the actual witness, to the absolute

non-existence of things apart from the Brahman and which is equipoised, distinctly clear and non-changing, wherein the phenomenal worlds are involuntarily reflected as in a mirror. For the abatement of this delusion of the mind, do thou assume the mental attitude, "The one Brahman pervades all things indivisibly as the ether of sentience." Even as a huge boulder made up of a series of layers one above the other is one only, even so let the Brahman, which is considered as made up of the phenomena of the three worlds, one above the other, as a result of ignorance, be considered by thee as one alone. For the reason that there is no second ultimate cause (for the phenomenal world, as in the case of a pot, for making which are required a potter's wheel and other things, besides well-kneaded clay), this phenomenal world is not generated by the operation of any other cause but the non-differentiated Brahman; (or should the phenomenal world exist apart from the absolute Brahman and independently of it, there will be the necessity for a second cause apart from the Brahman; as no such second ultimate cause exists, the phenomenal world does not at all exist). Thus, what ought to be realized, (*viz.*, that the peerless Brahman is the Ātman alone), has been realized by me presently. That wonderful form of the Brahman, that ought to be perceived has also been perceived by me. Worn out through fatigue, due to great effort, at long last I feel relieved. Other than the absolute sentience there is nought. Do thou realize, as I have myself realized, that exquisite

state resulting from non-mindedness, wherein all doubts seek their repose, which is free from all misconceptions, and wherein the cluster of ideations is completely repudiated. (54-60)

ATTAINMENT OF THE BRAHMAN OF NON-MINDEDNESS

They alone have attained the abundant state of the Brahman, by whom all sins have been purified, who are possessed of a mighty intellect, whose ideations have been completely tranquillized, and who have thus attained the state of non-mindedness. The mind of that individual, who has made a thorough investigation (into the real nature of the Ātman), (through intense study of the scriptures and the service of the Guru), who has ceased to function through the mind, who has for ever given up ideations (about things apart from the Ātman), becomes transformed to some extent (into the aspect of the Brahman). To him, who gives up the phenomenal world of forms that ought to be rejected, who attains (the knowledge of the Ātman) that ought to be attained (on account of its excellent character), who always perceives the all-perceiving (witness, the Ātman), (in the attitude, "That I am,") and does not perceive the non-perceiving (body and other things apart from the Ātman as the Ātman), who is ever alert, as long as life abides in this body, in acquiring the knowledge of the supreme truth that ought to be acquired, (in the attitude, "I am the Brahman,") who is asleep while

swirling through worldly existence, which is so full of palpable delusion ; when, in consequence of the practice of intensely ripe detachment towards savoury and unsavoury objects of enjoyment, the snares of the impressions left by worldly existence become snapped, even as the net spread by a fowler for catching birds is gnawed through by a rat, when the knot of the heart gives way before the onrushing flood of detachment, the real nature of the Brahman becomes clear through perfect knowledge, even as muddy water becomes clear with the rubbing of the nut of the Kataka-plant. (Thus one's own Ātman becomes clear as crystal, through his assuming the attitude, "I am the non-minded Brahman"). The mind (of a person, who does not realize that his own Ātman is the Brahman) secedes, out of delusion, from the dispassionate, the non-attached, the non-dual and the non-fugitive (state of the Brahman), very much like a bird going out of its cage. The mind (of a Jivan-mukta, on the other hand), shines with the aspect of the Brahman like the full moon, with its doubt and wickedness completely quelled, shorn of its gaiety and dalliance and with its interior full (of the realization of the Brahman). "The Not-I', (the body and the like, that is not the Ātman) and everything else of the phenomenal world does not exist. I, (the Ātman), am the non-ailing Brahman alone." He, who sees thus the state intermediate, between existence and non-existence, (which forms the substratum of the distinct and the non-distinct), as his own Ātman, (he) alone, sees (and not others).

INDULGING IN OBJECTS OF SENSUAL PLEASURE IN
A DETACHED SPIRIT

Even as the mind falls to the perception of things seen at random by the eye, with an attitude of non-concern, even so should the man of fortitude fall to his actions in his every-day life. Enjoyment, with an insight into its real character, verily leads to liberation. A thief, dealt with with the full knowledge of his being such, becomes friendly and by no means takes to thieving. Even as a trip to a village previously unknown, by a party of travellers on the march, is looked upon by them on their reaching it, without any demonstration of attachment or otherwise, even so, the so-called allurements of enjoyment is looked upon with mute unconcern by those possessed of a knowledge of the real nature of enjoyment. (The man of self-control), owing to the stress of circumstances beyond his control, attaches an inflated value to and even derives satisfaction from the small measure of the pretence of enjoyment of his thoroughly controlled mind, (even as the mendicant derives satisfaction from the little of the chance-offering of alms, that would be just sufficient to enable him to sustain his life). A king released from captivity derives satisfaction even from a morsel of food. He, who is neither captured, nor vanquished by his enemies, does not feel satisfied even with his kingdom.

THE CONQUEST OF THE MIND A SOLEMN DUTY

The man of self-control should, foremost of all, conquer his own mind, by firmly pressing one hand against the other, by gnashing one set of teeth against the other and by bringing one set of limbs to bear on another as it were. So long as the mind, that has to be subjugated, holds out, apart from the conquest of the mind there is no other course left open to one for being saved from the ocean of worldly existence. The mighty foes of the organs of perception and action, holding sway over the kingdom of hell, equipped with the squadrons of infuriated elephants of wicked deeds and profusely discharging the volleys of javelins and arrows of the form of wicked desires, are verily unconquerable, (except through total abstinence from sensual pleasures). The tendencies towards enjoyments of various kinds, (due to the influence of previous impressions), of one who has quelled the pride of the mind and has subdued the enemies of his senses, fade away like lotus-ponds in winter. As long as the mind has not been conquered through the practice of intense meditation on the absolute truth of (the Brahman), so long would Vāsanā-s, (the latent tendencies towards the gratification of desires), gallop wildly in the heart, like vampires in their night-revels. (75-78).

THE POSSIBILITY OF ACCOMPLISHING ALL ENDS
AND AIMS OF LIFE THROUGH THE MIND

Methinks, the mind of a discerning, wise man is a servant, for the reason that it acts according to his

desires. It is his counsellor, for the reason that it is the prime cause for success in all his undertakings. It is a neighbouring ruler of his, (for the reason that it is) ever ready to attack him with its hosts of the organs of perception and action. Methinks, the mind of a man of intellect, is a charming woman paying court to him, for the reason that it tries to win him over. It is a father and guardian of his, for the reason that it seeks to protect him. It is indeed a friend, for the reason that implicit faith is reposed by him thereon. When closely looked upon by a person, from the point of view of the S'āstra-s, by applying his intellect and his own previous experience, the mind is in *loco parentis* to him, as it bestows the height of success on him, completely abnegating its own self, (even as a father would, if need be, sacrifice himself for the sake of his progeny). The beautiful gem of the mind, when set in the middle of the necklace of the heart, shines well with a fascinatingly brilliant luster, clinging firmly to the thread of its qualities, fine-looking yet profligate, firmly fastened yet likely to burst asunder at any moment, transparent yet likely to become clouded with misconceptions, easily surpassed (only by the Brahman that is identical with the Ātman) and fully roused to the perception, (that there is nothing apart from the Brahman). Do thou become possessed of vision enough to visualize this gem of the mind, O Brāhmaṇa ! which is shorn of its brilliance due to its having been imbedded in the impure mud of various kinds, after washing it with the water of discrimination (of the form, that apart from the

Brahman there is nought), shouldst thou succeed in accomplishing thy aim in life. (78-83)

THE GIVING UP OF INDIVIDUALITY AS THE MEANS OF CUTTING OFF GREED

By having recourse to extreme discrimination and realizing the truth by making use of the intellect, after thoroughly subjugating the enemies of the form of thy senses, do thou become one that has crossed the ocean of worldly existence. Wise men know that taking undue interest in any thing is the store-house of all misery. Absence of such interest in any thing that is in the vicinity, they know as the temple of all kinds of well-being. When enmeshed within the bonds of Vāsanā (latent desires), this world runs counter to its normal course. Vāsanā brings untold misery in its train, when it is allowed to preponderate. When thwarted, it contributes to well-being. However valiant one may be, however all-comprehending, he is enslaved by greed, even though he may be of noble lineage and himself possessed of excellence, even as a lion bound with fetters. By having recourse to manly effort and calling in the aid of perseverance, if one should calmly pursue the course of conduct laid down in the Sāstra-s for his guidance, (by adopting such a course), who will not achieve success? "I am this Universe in its entirety. I am the never-failing Paramātman. Other than that there is nought."—Through perception of this kind, what is attained is individuality of the

superior type. "I stand apart from all things else. I am tinier than the tiniest awn of a grain of wild paddy".—What is attained by perception of this kind, O Brāhmaṇa! is the second variety of individuality, that is conducive to one's well-being. This leads on to liberation and not to bondage and is met with in a Jīvan-mukta. "I am the hands, the feet and the like."—This form of conviction is the third variety of individuality, that is related to worldly existence and is only of an inferior type. This dangerous variety, which forms the root of the poison-tree of worldly existence, with the fully blown flower of greed, should by all means be discarded. Any person afflicted with this, swirls quickly downwards and further downwards, in the eddy of worldly existence. Through the divorce of this dangerous type of individuality from the mind for a long time, the Jīva, becoming possessed of individuality of the pure type, (giving rise to the conception, "I am the Brahman alone,") and giving up the gross type of individuality, in its entirety, reaches the state of emancipation (from all the allurements relating to worldly existence, such as home, wife, child and the like, and looking upon the body and the like as the Ātman). After recognizing the first two types of individuality, which have no bearing on worldly existence, as conducive to well-being, the third type of individuality, that is intimately connected with worldly existence and is productive of misery, should be given up altogether by the knowing man. Then, after giving up these two wholesome types of individuality as well,

devoid of all types of individuality, (whether born of rhythm, such as the conception, "I am the Brahman alone", or of mobility, such as the conception, "I am the body and the like," or of the inertia of the darkness of ignorance, based on the individuality of the dangerous type), he climbs up to the highest state of the Brahman alone and stands firmly established (in the alone-ness of the incorporeal type). (84-96)

BONDAGE AND LIBERATION RESULTING RESPECTIVELY
FROM THE VIGOROUS FUNCTIONING AND THE
TOTAL DISSOLUTION OF THE MIND

The desire for enjoyment is alone said to be bondage, while the abandonment of such desire is said to be liberation. The surging up of the mind spells ruin, while the obliteration of the mind spells prosperity. The mind of a knower of the Brahman gets easily dissolved, while the mind of an ignorant man is verily the fetter that binds him fast. Wise men know that the mind of the knower of the Brahman is neither full of the bliss of the Brahman, nor is devoid of bliss, neither fickle, nor immobile and firmly established, neither distinctly existent nor nonexistent, but assumes the state intermediate between these (pairs of opposites, to wit, the state that is the basis of all these). Even as ether, after causing the sentient principle to manifest itself out of its subtlety, is not perceived (as distinctly apart from that sentience), even so, that sentience that could not be split up into parts, is not seen, even

though it is immanent in all. This self-same sentience, devoid of all ideations and bereft of all means of cognition, it is this, that is known by diverse names such as, the imperishable Ātman, the all-pervading Ātman, and the like. This sentience, which is as transparent as ether, rarefied and rendered subtler a hundred times (in succession), is not capable of being further subdivided, in the case of the knowers of the Brahman. In the case of those ignorant of the Ātman, it is made up of parts, while in the case of the knowers of the Brahman, it manifests itself as that form of flawless worldly existence, ever revealing the real character of the one Ātman, that is characteristic of Jīvan-mukta-s. This sentience does not set, nor rise, nor stand up, nor sit down, nor go, nor come, nor is it not of this world, nor is it of this world.. This self-same sentience is of a flawless aspect, is not subject to any change and has no basis to rest on, (it being the propless Brahman alone). (97-103)

DEMONSTRATION AS TO THE QUALIFICATION REQUISITE TO BE IMPARTED THE LORE RELATING TO SENTIENCE

The Guru should purify (the mind of) his pupil at first, by instilling in him qualities closely allied to tranquillity, self-control and the like. Then should he impart instruction unto him to the following effect: "All this (phenomenal existence) is the Brahman, (the noumenal existence) alone. Thou art pure." Should the

Guru tell a partly-ripe ignorant man, that all this is the Brahman, such a Guru will be consigned to the deadliest infernal traps by the pupil (so instructed). A well-knowing Guru should instruct his pupil thus : " There is no such thing as the dirt of ignorance for one who has his intellect fully awakened (to the reality or otherwise of worldly existence), whose desire for enjoyment of any kind has completely vanished and who stands in no need of boons to be sought, (due to a thoroughly detached frame of mind). (104-106)

ATTAINMENT OF THE STATE OF THE BRAHMAN, THROUGH THE EXTIRPATION OF MĀYĀ

Even as there is light, only so long as there is the lamp (that gives the light), even as there is broad day-light, only so long as the sun shines in the firmament, even as there is the delightful fragrance of the flower, only so long as there is the fully-blossomed flower, even so, so long as the supreme sentience of the Brahman prevails, so long, this phenomenal world of ours remains with the supreme sentience of the Brahman alone as its mainstay. (Hence, do thou arrive at the conclusion that the peerless Brahman alone prevails, throwing into the background all phenomena, known and unknown, that are apart from it). This phenomenal world exists only in the form of an illusion, but, from the point of view of the highest truth, it ceases to exist, with the attainment of the clear vision of the eye of knowledge, and the dawning of the right

awakening on the vast horizon of the pure mind of the seeker. (As the phenomenal world thus turns out to be after all a phantom, the substratum on which it is superimposed, *viz.*, the Brahman, proves to be the one peerless existence alone). (Shouldst thou cultivate such a frame of mind, there will spring up in thee the eye of perfect knowledge, in consequence whereof thou wilt come to realize that the propless Brahman is non-differentiated from thine own Ātman). (When thou arrivest at the stage when thou attainest the direct perception of the propless Brahman), then wilt thou come to realize the strength or weakness of this precept-shower of mine, in its true colours. The lore of the Brahman, (which endows one with the power of rightly understanding the real character of the Brahman), which rids one's mind of all contaminations (leading to delusion and ignorance so much abhorred by adepts of thy type), O Brāhmaṇa! is attained only through (study of the sacred lore, reflection on their import and contemplation with the one-pointed mind on the supreme quest of all seekers, which are but types of the concomitants of) A-vidyā of a high order, which has for its high purpose the destruction of the end and aim of all ignorance. For, the missile (of a warrior) meets with its abatement only through the missile (aimed at it by his opponent); the impurity, (that tarnishes the bright face of a mirror), is removed only through the application of (some other) impurity, (serving the purpose of a polishing material); one poison has for its antidote another poison, (to counteract its

deliterious effects) ; the enemy (of thine) meets with his death, at the hands of (his own) enemy, (though he may not be vanquished by thee). This Māyā, that holds sway over all beings, is verily of the following nature : she bestows delight (on those knowers of her real character as the cause of all misery), through her own destruction ; her real character is rarely understood (by ignorant folk) ; she meets with sudden destruction, even while being eagerly looked on (by her votaries for favours). Hence, a knowing man should always arrive at the conclusion, " This (Māyā) is verily nonexistent, from the point of view of the highest truth." The innermost conviction arrived at by one, of the form, " The All (that is attained through the renouncing of all), is the Brahman alone", such a conviction verily brings on liberation from all delusion and ignorance. The seeing of difference, where there is not, this alone constitutes A-vidyā. One should, by all means, avoid falling into the clutches of this ignorance. That most exalted state, which is not easily attainable, O Sage, is said to be the wasteless state (of the Brahman). Let there be no investigation on thy part into the source, wherefrom this (Māyā) takes her origin, O Brāhmaṇa ! (Do thou by all means put forth all effort in the direction of uprooting this goddess of illusion). May there be investigation on thy part as to, " How shall I kill this (Māyā) ?" When Māyā is completely laid at rest and thoroughly obliterated, (then alone), thou shalt realize that (most exalted wasteless state of the Brahman). Whilest engaged in medical attendance on this patient, (Māyā), in the infirmary, do

thou put forth all effort in the direction of investigating thoroughly into the questions :—" Whence has she had her origin ?" "How can she be established in the Brahman ?" "How can her end be brought about ?" and other allied questions. Do thou deal with her in such a way, as would not afford any more scope for her to land thee in the ever-recurring misery of births and deaths. May the innermost conviction be confirmed in thy mind, to the following effect : " The ocean of supreme sentience throbs of its own accord, with its own undulations, as the super-abundant Ātman of all beings ; such sentience is possessed of the one, indivisible aspect (of the Brahman)."

(107-118)

THE ASSUMPTION OF JĪVA-HOOD SUSCEPTIBLE TO RECURRING BIRTHS AND DEATHS BY THE SUPREME SENTIENCE OF THE BRAHMAN

In the still waters of the vast ocean of sentience (of the Brahman), the power of sentience is of the form of a slight undulation and throbs serenely as that sentience alone therein, (in the ocean of sentience), even as a wave would in the mighty ocean. Even as air moves by itself, in the vast expanse of the ether of space occupied by itself, even so the Ātman attains restlessness within itself, through its own power alone. In the same manner, the radiant Goddess (of sentience) throbs, for a short while, as all-powerful, (assuming the character of the Sākṣi-, the Īśa-, the Sūtra-and

the like forms of sentience, exercising her influence over all): When she ceases to be influenced by the Upādhi-s, (limitations) of space, time and action, on coming to realize her own real nature, (to be of the absolute, peerless sentience of the Brahman), she stands firmly established in the highest and infinite state (of the Brahman) and thinks of the (sentient) form of hers as being subject to limit, when she is not fully manifest. When her form has been conceived in this manner, by this beloved spouse of the Paramātmān, (due to the influence of the illusion inherent in her), then alone do perceptions of names, numbers and the like follow in her wake. This form of sentience, O Brahman! with an aspect full of variety and affording scope for being influenced by place, time, and action, is what is said to be the Kṣetra-jña, (the sentient principle in the corporeal frame). This again attains the state of individuality, by causing latent desires to be generated. What determines (upon a course of action) is individuality, while what is tinged (with individuality) is said to be the intellect. When the intellect assumes a determined aspect, it affords scope for reflection. Reflection occurring in an uninterrupted series is verily the mind, which gradually assumes the character of an organ of sense. Wisemen know the body, with its hands and feet, to be but the organs of perception and action. In this manner, the Jiva, bound by the cords of mental resolves and fancies and surrounded by multitudes of miseries, gradually attains the state of inferiority. Thus the powerful mind, which distinctly develops

individuality attains bondage out of its own choice, very much like the silk-worm in its cocoon. Caught within the trifle of a trap, created by himself, the Jīva loses all control over himself, like a lion bound with fetters. This Jīva is sometimes known as the mind ; sometimes as the intellect ; sometimes as knowledge ; sometimes as action ; sometimes as individuality ; and sometimes as the thinking mind. Sometimes he is known as the Prakṛti, (the primordial cause) and sometimes he is fashioned as Māyā. Sometimes he is described as an impurity. Sometimes he is designated Karma, (the accumulated impressions of past actions). Sometimes he is known as bondage. Sometimes he is known as the Pury-aṣṭaka, (the Liṅga-sarīra in its several and collective aspects). Sometimes he is said to be A-vidyā, (ignorance) and is sometimes considered as desire. (This Jīva) holds within himself all this (which constitutes) worldly existence, secured fast by the bonds of false hopes and incapable of bearing wholesome fruits, even as the tiny seed of the banyan-tree holds within itself the banyan-tree (in its potential stage). Do thou rescue the mind, O Brahman, that is scorched with the flame of worries, crushed by the python of anger, delighted with being washed by the waves of the ocean of lust, and has cleanly forgotten its grandsire, the creator, even as thou wouldst an elephant from a quagmire. Thus it will be seen that Jīva-s are only conditions of existence of the supreme sentience, brought into being in the work of creation of the phenomenal world of beings, with their distinctive shapes designed

by (the four-faced) Brahman; beyond reckoning, in lakhs and in crores, they were created and are being created even now, everywhere, and yet others are verily going to be created in multitudes in the future as well, like particles of water generated by a cataract. Some of them are in their first incarnation, some have had a hundred prior incarnations, some have had incarnations a countless number of times and some, two or three other kinds of existence. Some have formerly been Kimp-nara-s, Gandharva-s, Vidyādhara-s, and Mahoraga-s, (great serpents). Some have been the Sun, the Moon, Varuṇa (the god of waters), the three-eyed Rudra, Viṣṇu and the lotus-born Brahman. Some have incarnated among the Brāhmaṇa-, Kṣattriya-, Vaiśya- and S'ūdra-classes. Some have been grasses, herbs, trees, fruits, roots and moths. Some have become the Kadamba, the Jambīra the Sāla, the Tāla and the Tamāla trees. Some have been the Mahendra, the Malaya, the Sahya, the Mandara and the Meru mountains. Some have been the oceans of salt water, curds, milk, ghee, and the juice of the sugar-cane. Some have been expansive plateaux and some torrential streams. Some have soared high, some have dived deep, and some risen upwards. Having been incessantly struck like balls by the God of death with his hands, some deluded people fall into the turmoils of worldly existence over and over again, even after experiencing thousands of incarnations and reaching the stage of discrimination.

CREATION OF THE WORLD BY BRAHMAN UNDER THE INFLUENCE OF MĀYĀ

When the eternal verity of the Paramātmā not obscured by space, time and the like, assumes out of his own power, as if in sport, a form that could be comprehended in relation to space and time, (*i.e.*, when the non-differentiated Brahman, that has no counterpart, becomes differentiated by way of diversion, and assumes various forms, one after the other, such as of the Jīva, the Īśa and others), the self-same Paramātmā, (that at first becomes the Īśa and later the Jīva) owing to the influence of the recurring Vāsanā of the Jīva, (potential desire to become embodied and be immanent in all beings), is turned into the mind, which is by nature ever fickle (like quick-silver) and prone to grasp whatever is within its range of perception. This power of the archetypal mind (derived from the will-power of its ultimate source, the Īśa), when engaged at first in the work of creation (of the phenomenal world), causes in a trice the pure perception of ether to become manifest, having within its range the essence of the seed of the subtle element, sound. After (creating ether in this manner), by the gradual increase, from stage to stage, in the intensity of its throbbings, this mind after gaining the requisite intensity in its throbbing, causes air to become manifest, having within its range the essence of the seed of the subtle element, touch. (When the throbbing of this mind gains in momentum and intensity) through confirmed practice of

(the creation of) these two, *viz.*, ether and air, and also (as a repercussion arising) out of the violent contact of the real forms of sound and touch, is generated fire, along with the subtile element of form. This mind, in conjunction with all the three and having attained the appropriate requisite qualities, causes the perception of the subtile element, taste, to manifest itself. In a trice thereafter there will become manifest the perception of the coolness of water, after which there will be the perception of water. Then this mind that has attained the appropriate requisite qualities, causes in a trice, the perception of the subtile element of smell, wherefrom springs forth thereafter the perception of elemental earth. This mind invested with the perception of the elements and the subtile elements, after abandoning its corporeal state, thereupon, sees in ethereal space the throbbing of its own form appearing like sparks of fire. That which has individuality as a component and is connected inseparably with the seed of the intellect is what is known as the Pury-aṣṭaka, (the Liṅga-s'arīra made up of the five elements, gross and subtile, desire, action and the darkness of ignorance), which is the bee of the heart-lotus of beings. Conceiving, with intense impetuosity, of a brilliant body (with head, hand and the like) in the Pury-aṣṭaka (the Liṅga-s'arīra), the mind attains the gross state on account of its ripeness, even as a Bilva-fruit (develops a hard rind, when ripe). Out of its inherent quality, it assumes a form resembling molten gold in the flawless ether of the crucible and throbs with its brilliance, with the mass of the head

at the top, with the feet at the nether part, with two hands placed one on either side, and what serves the purpose of the belly in the middle. Attaining distinctness at the proper time, this becomes the flawless body. (144-157)

THE CREATION OF LIVING BEINGS AND THE DEVISING OF ALL THE S'ĀSTRA-S

(He, who manifests himself in the aforesaid manner), is the lord Brahman, the grandsire of all the worlds, that is established in the dominion of knowledge arising out of the intense perseverance of the entity of the cognizing mind. The lord Brahman, (the creator), who could (through his omniscience) see through the impurities of the three durations, (the past, the present and the future), casting a look at his own radiant and excellent form (described above), felt ill at ease, being filled with anxiety (of the following form) : “(In what has to be meditated upon as their own Ātman by seekers), in this transcendent ether of absolute sentience, which is exclusively of the form of the Ātman, whose other boundary and extent have not been seen (owing to its non-differentiated character), what shall be the first thing (to be created by me) ? ” Thus thought Brahman, with a newly born perception of his own flawless innermost Ātman, saw multitudes of creatures going past his mental vision in various directions, and recalled all of them thereafter in his memory, in the order of their courses of conduct and qualities and

out of his free will, sportively created various kinds of creatures, with diverse lines of conduct and occupations, even as he would, a city of Gandharva-s, (castle-in-the-air). He also devised S'āstra-s, endless in number and of various kinds, for conferring on his creatures the final beatitude of celestial bliss and for enabling them to attain their highest ends, through success in their every day avocations, acquisition of wealth and gratification of their heart's desires. (157-163)

WHATEVER IS A CREATURE OF FANCY IS
WORTHY OF BEING DISCARDED, BECAUSE OF ITS
FALSE NATURE

For the reason that the existence of the phenomenal world is the creature of the mind of the form of Viriñca, (the creator), this (so-called) existence is said to last only so long (as the mind lasts), and with the dissolution of the mind, this (so called phenomenal existence) would also meet with dissolution. Nothing whatsoever is verily born or dies, wheresoever and whensoever. When looked at from the point of view of the truth, O chief among the Brāhmaṇa-s! all things verily appear to be false. Do thou give up this worldly existence, that is verily the hole wherein serpents of the form of wicked temptations abide. Cultivating the knowledge that this (phenomenal world) is verily non-existent (like the horn of a hare), do thou enter into the state of absolute existence. Where is the propriety in arriving at a conclusion as to the

purpose served by a city of the Gandharva's, (which does not at all exist), or as to its decorated or non-decorated character? So also, (where is the charm in finding out) the measure of happiness and misery resulting from sons and other kith and kin, that partake of the nature of A-vidyā, (non-existence)? When wealth, wife, progeny and the like, are on the increase, sorrow and not exultation would be appropriate. For, when the delusion arising out of Māyā, (illusion), is on the increase, which person in this world would have a sense of relief? Through increased indulgence in whichever enjoyment, passion is generated in a deluded man, through indulgence in the self-same enjoyment, detachment is generated in a wise man. Hence, O Nidāgha! that knowest the truth, in the matter of thy daily conduct in worldly existence, do thou feel unconcerned with whatever is lost by thee and get hold of whatever is attained by thee likewise. Absence of longing for the enjoyment of unattained enjoyments, as well as the natural enjoyment of enjoyments attained unsought—this is the innate quality of a Paṇḍita, (a Jivan-mukta, who has attained the perception of the Paramātmā). Having become aware of and adopted the pure state intermediate between existence and non-existence, do thou by no means grasp what ought to be seen both from within and from without, nor give it up, (i.e., become the Brahman alone, by giving up the indulgence of the mind in the Brahman alone). The power of discernment of the man of gnosis, who is devoted to the performance of observances (enjoined

by the Sāstra-s) and has developed neither desire nor aversion, is in no way warped with prejudice, just as a lotus-leaf is not affected by the very water, (wherein it grows). Should the glamour for objects of sensual pleasure not spring up in thy naturally well-controlled heart, O twice-born one! then alone art thou safely rescued from the ocean of worldly existence, having acquired the unique perception of what ought to be perceived. Do thou isolate the lofty ideations of thy mind from the multitude of Vāsanā-s, (latent desires, good and bad), with superior wisdom, even as thou wouldst the sweet smell from the flower. Those Paṇḍita-s, (Jīvan-mukta-s) of a high order, who are aboard the boat of superior wisdom on this ocean of worldly existence, boisterous with the billows of Vāsanā-s, (latent desires and actions), they alone succeed in crossing it. Those that are conversant with both sides of the ocean of worldly existence (as to the truth or the falsity thereof), do not abandon the affairs relating to the daily routine of worldly existence, nor do they engross themselves therein, but follow all affairs with composure. (164-177)

CUTTING AWAY THE ROOT OF WORLDLY EXISTENCE, THROUGH THE UPROOTING OF IDEATIONS

The proneness to respond to external stimuli, inherent in the state of sentience of the eternal verity of the Ātman, which is infinite and is of the form of

generic existence, wise men know that as the sprout of ideation. That, which at first attains the state of subtle existence, that alone, by degrees, attains palpability, by densely filling the eternal verity of sentience, to the point of non-sentience, very much like the formation of a cloud (from subtle and transparent steam). Then, considering its responsivity, as though it were not part of itself, this state of sentience attains, as it were, the state of ideation, even as a seed attains the state of a sprout. Ideation is verily the creature of sentience. It is generated of its own accord and soon grows of its own accord, contributing to misery and by no means to well-being. Do thou never cause ideations to come into existence. Do thou never entertain conceptions of worldly existence. Should ideations arise through thy carelessness, do thou put forth all effort with great caution, in the direction of uprooting all ideations. Then alone will ideations not pursue thee and haunt thee again. Ideations will perish of their own accord, only through the obliteration of conceptions. Cutting off ideations through ideations alone and the mind through the mind alone, O Sage ! do thou take thy firm stand on thine own Ātman. What is there difficult of accomplishment in this much ? Even as the ethereal sky is void, even so is the phenomenal world verily void. Even as the outer husk of a grain of paddy; and likewise the dark tarnish over copper could be removed only through labour (attended with effort), O Brāhmaṇa ! even so is the impurity of the Puruṣa, (the Jīvātman). . In the case of the grain of paddy and

the Jīva alike, there is no necessity for the continuance of the impurity, even though such impurity is innate. Enough unto the day is the evil thereof. It is surely eradicable. There is no doubt about it. Do thou, therefore, put forth effort in that direction—Thus the Mahopaniṣad. (178-186)

CHAPTER VI

ATTAINMENT OF OMNIPOTENCE BY THE PARAMESVARA THROUGH THE PRACTICE OF SAMĀDHI

After giving up the lustrous internal state of ideations, replete with mental conceptions, (by ceasing to look upon the body and the like as the Ātman, through abandoning the desire for enjoyment, which ultimately leads to misconceptions and contributes to misery,) (and assuming thine own real state), what thou art (in the residual state), that (Brahman) thou art. (As long as thy accumulated past and present Karma remains unspent), in this phenomenal world, O sinless one! (so long), divert thyself sportively, (in such actions alone as would conduce to the mere sustenance of thy body, and by no means get addicted to them). Through the dawning of the deep-rooted conviction, "In all things invariably, I am not the doer," that reputed equipoised state (of Samādhī), otherwise known as the supreme state of immortality, alone remains. When,

through the exclusive conviction, that it is the Ātman alone that influences all action, one's own individuality gets dissolved in moments of depression, exhilaration and lucidity, there remains the state of equipoised sentience alone. The mind, seeking repose in that equipoised state, amidst all conditions (well or ill-balanced), ever intent on the attainment of the real state of sentience, will not be susceptible of birth any more. Or else, O Sage ! throwing into the background, (through Vikṣepa), (the mind, that is the chief cause of the misconception about) the doing or the not doing of all things, (by completely denying it), giving up all, (including such denial), indeed by completely drinking off the mind, what thou art (as the residuum), that (Brahman) alone thou art. Be thou firmly established therein. (Deeply absorbed in the meditation on the truth of the Brahman) and remaining firmly established in the residuum, do thou give up (even the mind), wherewith thou abandonest (all ideations, while absorbed in the one ideation of the Brahman). After giving up in their entirety, apparitions of brilliant light, darkness and the like, which are the creations of the sentient mind (in Smādhi), the Vāsanā, (impressions left by the phenomenal world on the mind as a result of its previous functioning), the reflection of the sentient principle, which causes Vāsanā-s to be revived, along with the throbbing of the vital air as a preliminary thereto, after giving up all these, root and branch, he who takes his firm stand in the residual state, with his mind completely quelled and reduced to a state akin to that of ether, having

abandoned from his heart the entire brood of Vāsanā-s and as such devoid of all distractions, that liberated Yogin is the Parames'vara, (the omnipotent lord) alone. (1-8)

THE EXPERIENCE OF THE LIBERATED YOGIN AT THE TIME OF HIS RISING FROM SAMĀDHI

Through the grace of the Guru, all that has to be known has now been known. The ten cardinal points have been traversed till now (in quest of the Ātman), out of sheer delusion. By having recourse to this plan of action, (the vast ocean of) worldly existence has been proved to be of the size of the hoof-mark of a cow, to a wandering ignorant man (on his knowing the right way of approach). The Ātman is both inside the body and outside. He is down below and is high above. He is in the cardinal extremities as well. Here is the Ātman. There is the Ātman alike. There is no (spot in the) phenomenal world unoccupied by the Ātman. He does not exist where I am not. There is nothing which is not pervaded by the Ātman. What else do I desire to have? Everything is (part of the infinite and immutable) existence and sentience that is vast. All this is verily the Brahman. Everything is this extensive Ātman. O Sinless one! do thou give up the delusion, "I am distinctly apart from this Brahman. This is distinctly apart from me." In the expansive, eternal and palpable Brahman, there do not occur creatures of fancy. There is neither sorrow nor delusion, nor dotage, nor birth.

What is in the Brahman, that alone exists. Do thou always become free from all distress. In virtue of thy enjoying whatever is got, as, when and to the extent it is got, in virtue of thy not wanting any thing, anywhere, as one who has renounced giving as well as grasping, do thou always be immune from distress. (9-15)

ELIGIBILITY FOR ENLIGHTENMENT ONLY IN THE VERY LAST INCARNATION

O Sage of mighty intellect ! of whichever person the present incarnation is the very last one, all stainless systems of knowledge (having the attainment of the non-differentiated Brahman alone as their objective) attain him of their own accord, even as pearls seek asylum in the hollow of a high-grade bamboo. This is well borne out by the strong attachment which is developed in detached minds towards the Brahman. (15, 16)

PROCEDURE TO BE ADOPTED BY KNOWERS TOWARDS THE WORSHIP OF THE ĀTMAN

We approach with true devotion and in the attitude, "I am the Brahman," that serene absence of throbbing, manifesting itself as our own Ātman, that is the Brahman of the form of experience, bliss and conviction, resulting from the conjunction of the seer and the seen ; (the multitude of perceptions being of the nature of super-impositions on the all-perceiving Ātman, the Brahman stands eternally established as the passive

witness, while the multitudes of perceptions which are artificially created are but mere phantoms). We approach with true devotion and in the attitude "I am the Brahman," the innermost Ātman, the foremost among reflected perceptions, as non-differentiated from the Paramātman, after giving up (the differentiation between) the seer, seeing and what is seen, along with the multitude of Vāsanā-s, (impressions left on the mind by the world of phenomena). We approach with true devotion and in the attitude, "I am the Brahman," that eternal Ātman, which stands intermediate between the two positions, "That exists" and "That does not exist" and which is that self-luminous entity which reveals all bright perceptions in their true bearing.

(17-19)

RULE RELATING TO THE DISCARDING OF IDEATIONS NOT RELATED TO THE ĀTMAN

Those, who go in for the worship of another god, after giving up the Īśvara firmly established in the recess of the heart, verily cultivate a desire for a mere gem, after giving up the Kaustubha, (the brightest gem worn by the great Viṣṇu), that is in their hands. One should destroy the enemies of the form of the organs of perception and action, whenever they raise their heads or even when they do not, with the club of discrimination, again and again, very much like Hari (Indra), vanquishing the mountains with his Vajra, (thunder-bolt).

(20, 21)

LAMENTATION OF THE IGNORANT MAN

In the horrid night-mare of worldly existence, in the void delusion of the body, whatever was seen as unholy before, all that swirling in the eddy of mundane existence, has, (through the grace of the Guru), now been seen (to be the Brahman alone). Smitten with ignorance during childhood, tormented by women during adolescence, and afflicted with the worries of wife and children during the rest of his life, what can a poor mortal of an inferior type do, (under the circumstances, except bewailing in the following terms): "Non-existence stands over the head of existence (threatening to overwhelm it), what is unpleasant rides over the heads of what are pleasant and sorrows press over the heads of joys. Which one (out of these pairs of opposites) am I to resort to? Even great souls of influence, at the closing or opening of whose eyes the dissolution or the creation of phenomenal worlds take place, even they vanish into oblivion. Where would men of my type stand in the reckoning? It is worldly existence alone that is characterized as the utmost limit of human misery. When this (frail) body has found itself in its midst, how can it attain its well-being? (22-26)

MODE OF DESTRUCTION OF THE MIND .

I am roused from my torpor! I am roused from my torpor! This troublesome mind is verily the thief of

the Ātman. I shall surely kill him. I have been long beaten by the mind. Do thou not get dejected over things that have to be rejected, nor be engrossed in things that have to be grasped. Giving up looking up to the body that has to be abandoned and also the mind that stands in need of the body as its prop, taking thy firm stand on what remains as the residual substratum, do thou become one with it, as the eternal and everlasting Brahman. (27, 28)

MEANS TO BE ADOPTED FOR THE GIVING UP OF VĀSANĀ-S

Desirelessness, fearlessness, constancy, equipoise, gnosis, indifference, inactivity, affability, changelessness, fortitude, friendliness, contentment, softness, suavity of speech, these qualities are met with in a knower, who is immune from things to be rejected or grasped, rendering him immune from the influence of Vāsanā-s. Do thou cut off, O Sire ! with the keen blade of thy knowledge of the Brahman, the capacious net of Vāsanā-s, handled by the fisherwoman of covetousness and cast in the waters of worldly existence, with meshes made of the skein of anxiety, very much like the dispersing of a cluster of clouds by a strong wind. Having so cut it off, do thou take thy stand fearlessly in that vast state of the Brahman. Cutting off the mind full of passion and the like, exclusively with the mind full of rhythm, very much like felling a tree with an axe (provided with a wooden handle) and

attaining the resultant hallowed state of the Brahman, simultaneously therewith become firmly fixed in the excellence of the Brahman, having come to realize that there is nothing apart from the Brahman. While standing, going, sleeping, abiding, rising up, and falling down, do thou give up all worry, coming inwardly to the conclusion that all this is only non-existent. Shouldst thou seek shelter in this phenomenal world thou seest all around, relying upon it as real, then being possessed of the mind, thou art subject to bondage. Shouldst thou give up such perception as unreliable, then thou art liberated, being bereft of the mind. Do thou stand firm like a mountain, absorbed in the thought, "I am not this. This is not I," intermediate between the Ātman and the phenomenal world, intermediate between the states of the seer and what is seen. Do thou remain ever glorifying the Ātman, that is known as what is seen, ("the percept *par excellence*"). Giving up the swallowed and the swallower, standing in between the swallowed and the swallower, thinking merely of the act of swallowing alone, do thou become the Paramātmā alone. Depending entirely on the propless Brahman, do thou become firm every now and then. Those bound by cords will somehow or other be liberated, but those bound by covetousness, O Nidāgha! are by no means liberated by anyone whatever. Hence, do thou give up covetousness by avoiding ideations altogether. After cutting asunder this covetousness springing of its own accord, that is full of individuality and is by no means virtuous, with the sword of self-abnegation.

alone, do thou remain in the final stage of thy present and future activities, with all thy fears about the past (and the future) completely laid at rest. "I am the very life of these things. These are my very life. I shall be reduced to nought without these. They will be reduced to nought without me." Giving up the inward conviction of this type and carrying on a thorough investigation with a full mind, in consequence whereof will be generated the conviction, "I am not of this substance, nor is this substance mine," that sure abandonment of Vāsanā-s by one, who performs actions sportively (and not with the object of reaping the fruits thereof), with an intellect that has attained the inward coolness (of the innermost sentience), O Brāhmaṇa ! that is fit to be meditated upon (as identical with the Paramātmān, its prop, the Brahman itself being characterized) as the abandonment of Vāsanā-s, (as without the perception of the Brahman there can be no abandonment of Vāsanā-s) and is verily described as such (in various Śruti-s). (The Yogin), with his mind in the equipoised state (of Samādhi), having achieved the destruction of Vāsanā-s, (is firmly convinced, that in the equipoised state of the Brahman, there can be no surplus of Vāsanā-s left). (When such a sage) gives up his body, devoid of the "Mine-" conception, (and also gives up along with the body, the Vāsanā relating to the delusion about the existence or non-existence of the phenomenal world of ignorance and its concomitants, through Vikṣepa), he becomes fit to be led into (communion with the Brahman, that is devoid of Vāsanā-s, (and become verily

absorbed into the Brahman). (Hence should the destruction of Vāsanā-s be pursued always). He, who, after giving up, by way of diversion alone, the Vāsanā of individuality, stands as the renouncer of what has to be thought of (as apart from the Ātman), is said to be a Jīvan-mukta. (29-45)

THE GREATNESS OF A JĪVAN-MUKTA

That liberated one, (the Jīvan-mukta), that is the most exalted knower of the Brahman and has attained perfect composure, by totally giving up even the perception (of the Brahman), (as such perception will bring in its train Vāsanā-s) and thereby eradicated Vāsanā-s, do thou know him as fit to be led unto "the renunciation *par excellence*", (the Brahman), (and thus become absorbed in the Brahman alone). These two, the mendicant that has renounced (through Vikṣepa) and the Yogin that has attained Samādhī, attain the state of the Brahman devoid of all distress and perfectly unconcerned with joy or sorrow, as and when they encounter them in their own time. Do thou know, O best among sages! that these two are possessed of self-control and are thoroughly composed. He, in whose inward functionings and outward dealings there are no desires to be gratified, nor aversions to be loathed, and who, though wide awake, conducts himself as if asleep, is said to be a Jīvan-mukta. He, who neither exults in, nor feels depressed by considerations of joy, jealousy, fear, anger, lust and niggardliness,

without drawing any inferences relating to them, either based on analogy or on actual experience, (is a Jīvan-mukta). (46-50)

RULE RELATING TO THE GIVING UP OF COVETOUSNESS

Covetousness arising from external objects of enjoyment is said to be of the binding variety. Covetousness freed from the Vāsanā-s of all objects of enjoyment is said to be of the liberating variety. That intense desire followed by solicitation of the form, "Let this be mine," know that acute type of covetousness to be a chain productive of misery and the fear of reincarnation. Giving up this type always, in all forms, existent and non-existent, the high-minded knower attains the extremely abundant state of the Brahman. Giving up the desire for bondage, as well as the desire for liberation, and likewise for the states of happiness and misery, as also the anxiety about existence and non-existence, do thou stand unperturbed like the sublime and unruffled ocean. (50-54)

THE FOUR-FOLD CONVICTION

Conviction is generated in a person, O noble one ! in four different ways. One form of it, O Brāhmaṇa ! viewed from the point of view of the misery incidental to bondage, is of the form : " I am out and out the product of my mother and my father, from the feet on to

the head". The second form of conviction, which leads to liberation and is experienced by the virtuous, is of the form: "I am tinier than the tiniest awn of a grain of wild paddy and transcend all conditions of existence." The third kind of conviction, O best among the twice born! is said to be of the form: "I am the imperishable all, the Ātman, that is the significant basis of the multitude of (perishable) phenomenal worlds." This also leads to liberation. The fourth variety of conviction, which likewise bestows the successful attainment of liberation, is of this form: "I am the phenomenal world possessed of divisions (and capable of differentiation), or the ether (of sentience), that is void and equipoised always (in the eternally existent Brahman)." Of these the first is said to be characterized by covetousness of the binding type. The other three, characterized by covetousness of the pure, (liberating) type, shine in their transparent glory in Jivan-mukta-s. (Amidst these four), by holding on to the conviction, "I alone am the all," O Sage of mighty intellect! the mind does not any more grow despondent (over the miseries of wordly existence). (54-60)

THE BRAHMAN CONCEIVED IN DIFFERENT WAYS BY MATERIALISTS AND OTHERS

(What has been determined as) the Brahman, (by Vedāntin-s of the non-dualistic school), that, (Sūnya-vādin-s, such as the Cārvāka-s and other rank materialists consider to be) void. (The Prākṛta-s consider it,

as) the Prakṛti, (the primordial originant, which is the root-source of the material world); (the Māyā-vādin-s consider it as) Māyā, (illusion personified); (the Bauddha-s consider it as) Vijñāna, (knowledge leading the enlightened adept to Nirvāṇa); (the S'iva-s consider it as) S'iva; (the Sāṃkhya-s consider it as) the Puruṣa, (the supreme spirit of the Universe); and (the Yogin-s consider it as) Īśāna, (the supreme Īśvara). What is eternal is described as the Ātman (by all the systems of Vedānta). (61)

THE ABSENCE OF SCOPE FOR SWIRLING IN PHENOMENAL EXISTENCE IN THE CASE OF ONE FIRMLY ESTABLISHED IN THE NON-DUAL STATE

Through the sportive creation (and dissolution) of the phenomenal world, giving rise to the (apparent) dual and nondual character (of the Paramātmān, firstly as the prop of the universe and next as the absolute existence), the peerless nondual character of the power of the Paramātmān alone prevails. He who seeks the protection of this non-dual state, which transcends all other states, for his support, being filled to the point of overflowing, with the exclusive sentience of that state, neither feels distressed, (having been freed from the trammels of the phenomenal world), nor derives satisfaction, and does not get disheartened in coursing through worldly existence. Fulfilling his tasks, as they occur (and in accord with his previous Karma) every day, looking upon friend and foe alike, and freed from

attachment and aversion, this sage neither feels sorry, nor longs for any thing. Speaking in a manner agreeable to all, when called upon to speak, adopting a pleasant mode of expression (at all times), and clever enough to read the thoughts of others at a glance, he does not get drowned in worldly existence. (62-65)

RULE RELATING TO THE DEVOTION TO THE BRAHMAN BY THE SEEKER AFTER LIBERATION

Resting upon the foremost perception (of the Brahman), which manifests itself as the renunciation *par excellence*, (attained through Vikṣepa) and fit to be meditated upon (in Samādhi), devoid of distress and feeling quite at ease, (in thine own element), do thou wander over the face of the earth, as a Jīvan-mukta. With an interior devoid of all desires, with all passions cast off, *sans* Vāsanā-s, ostensibly conducting thyself as interested in all things about thee, do thou wander over the face of the earth, devoid of distress. Keeping a show of interest in worldly affairs, (even as the proverbial statuette in a temple-tower does of lifting the tower), but really devoid of agitation at heart, ostensibly a man of action, but really devoid of the inclination to act, do thou wander over the face of the earth with a pure heart. Purged of the false identity of looking upon the body as thine Ātman, with thy mind at once set (at rest, in the Brahman), assuming the grandeur of ether through the pure ether of thy heart and with the stigma of ignorance cast off, do thou wander over the face of

the earth with a pure heart. With a large heart and winning manners, acting in all the affairs of the world in accordance with the time-hallowed rules of conduct laid down by thy ancestors, inwardly eschewing attachment to worldly affairs, but acting outwardly, as if very much attached to the ways of the world, (very much like a clever actor on the stage, putting on a garb not very much to his liking and dissembling his natural expression), inwardly imbued with the spirit of detachment, but to all appearance tending with effort towards the gratification of desires, (in short, acting purely with a view to setting an example to the world at large), (do thou wander over the face of the earth with a pure mind). "This is a relation. This is not".—Such is the point of view of men of small minds. The world (of the Virāḍ-ātman) is itself verily the family of men conducting themselves with a large heart in life. By conceiving in the attitude, "I am the Virāḍ-ātman", do thou assume the dispassionate state (of the Virāj), that is free from the very ideation of birth, that is devoid of dotage and death, and is the beginning of the state of tranquillized ideations, (finally leading to the state of the nondifferentiated Brahman). This is verily the state relating to the Brahman, that is transparent, devoid of desire and nonailing. By taking hold of it, (in the firm belief that it is the Ātman) and wandering about in the aforesaid manner, the sage is freed from all delusion, when adversities (of the form of Māyā and the like), overtake him. Then, (after cutting off the binding rope of misconceptions about the existence

of things apart from the Brahman), armed with the sword of detachment and also through the cultivation of the qualities of Mahat-tva, (nobility), Amāni-tva, (humility) and the like, (that are highly adored by the class of Jivan-muktā-s), the sage should, with great effort, lead upward, of his own accord, (out of the delusion relating to things apart from the Brahman), this mind (of his), (which is reputed to be the means) whereby the neighbourhood of the Brahman could be attained. (Through adopting perfect knowledge that is the means of attaining the neighbourhood of the Brahman), he attains fullness through detachment, in the wake of the dissolution of the mind. (His mind) becomes emptied of desire (and other perceptions but the exclusive perception of the Brahman alone), (and becomes the Brahman alone), very much like the crystal-lake dried up in autumn, (becoming turned into pure ether alone). Wherefore is it, that this world of discriminating men does not feel ashamed to have recourse to the enjoyment of the torrent of the self-same objects of pleasure, day in, day out, again and over again, which should pall on them, (because of their having been enjoyed continuously during crores of previous incarnations)? Bondage arises from the responsivity of the sentient principle of the mind to external stimuli, (in other words, from ideations). With their cessation there is said to be liberation. The Ātman is the non-responsive state of the supreme sentience. This is the sum and substance of the conclusions arrived at by all the schools of Vedānta. Firmly taking hold of this view

about the Ātman, do thou look at thine own Ātman, through thine own Ātman along with the mind and bringing thy full desire to bear on it. Then wilt thou attain the state of bliss. "I am the sentience (of the Brahman) alone. Those worlds are that sentience alone. The extreme limits of the cardinal points, (conterminous with the horizon of my vision) are that sentience alone. These creatures (of the phenomenal world) are that sentience alone. The seer, (the Brahman), that is the witness freed from the perception and what is perceived alike, that is absolutely flawless in form, that is ever in the ascendant and is devoid of reflection, is of the character of that sentience alone. The real form of sentience, when freed from responsivity, is of the character of perfect radiance. I am the vast, absolute perception, wherein all other perceptions stand abated." Assuming this attitude, with all thy ideations tranquillized, with all thy desires completely set at rest, having attained the changeless state, O chief among the sages! do thou become firmly established in the magnificence of thine own Ātman. (66-82)

THE FRUIT OF STUDYING AND

IMPARTING INSTRUCTION UNTO A DISCIPLE

ON THE MAHOPANIṢAD-SĀSTRA AND ITS IMPORT

"Whichever knower of the Brahman studies this Mahopaniṣad every day, should he be unlettered in the Śruti, becomes fully proficient in the Śruti. Should he be an uninitiated one, he becomes initiated

into the mysteries of Upaniṣadic lore. He becomes hallowed by fire. He becomes hallowed by air. He becomes hallowed by the Sun. He becomes hallowed by the Moon. He becomes hallowed by the highest truth. He becomes known unto all the celestials. He becomes one, who has had his ablution in all the (three and a half crores of) sacred waters. He becomes one blessed by all the celestials. He becomes one, who has performed the austerities relating to all sacrifices. His are the fruits attainable through the silent muttering of the Gāyat-trī six thousand times. His are the fruits attainable through the silent muttering of the Itihāsa-s, the Purāṇa-s and the Rudra-s a hundred thousand times. His is the fruit of having silently muttered the Praṇava ten thousand times. He hallows all the rows of beings falling within the range of his vision. He hallows generations of men, prior and posterior, to the extent of seven". So said the Lord Hiraṇya-garbha. "By the mere muttering of it he attains the longed-for immortality and through the knowledge of its import, the prime immortality of the Brahman."—Thus the Mahopaniṣad. (83)

THE MUKTIKOPANIṢAD

[This Upaniṣad, which is the One hundred and eighth and the last among the 108 Upaniṣad-s and forms part of the Sūkla-yajur-veda, after dealing with the Sākhā-s of the four Veda-s, their Sānti-mantra-s, (invocations of peace), their crests, the Upaniṣad-s, embodying the final conclusions arrived at, which it enumerates in order, the different types of liberation envisaged by them, their real form, the sanction behind them, the means to be employed for their attainment, their utility and the like, in the form of a discourse between Hanumat, the ideal devotee and Śrī Rāma, the Paramātmā, winds up with an exposition of the excellence of Videha-kaivalya, attainable through the simultaneous destruction of the mind and the obliteration of all Vāsanā-s, good and bad, leading on to the state of the peerless Brahman, accomplished through the negation of the reality of existence of everything apart from the Brahman.]

CHAPTER I

KHAṆḌA I

SEEKING AFTER THE KNOWLEDGE OF THE REAL FORM OF THE PARAMĀTMAN

Māruti, (the son of Marut), asked Śrī Rāma, in the city of Ayodhyā, in the centre of a beautiful pavilion set with gems, when he was in the company of

Sitā, Bharata, Saumitri, (Lakṣmaṇa), S'atru-ghna and others, hailed day and night by the great throngs of sages, Sanaka and others, Vasiṣṭha and others, S'uka and others and other Parama-bhāgavata-s, (Prahlaḍa and other devotees of the Paramātmān), (as the Paramātmān), who is the silent witness of the thousands of functionings of the mind (and other inner senses), himself remaining unaffected and ever intent on the meditation of his own real form and who is Hari, (the Lord Viṣṇu incarnate on earth), as follows, after glorifying him and pleasing him with his devotion and faithful service, at the termination of his Samādhī, (ecstatic trance): "O Rāma! thou art the Paramātmān of the character of eternal existence, pure sentience and unsurpassed bliss. Now do I offer my respectful salutation unto thee. Again and again have I been desirous, O best among the race of Raghu-s! of actually knowing thy real form, for the sake of attaining liberation, O Rāma! by knowing which, I may, without further effort, be released from the thrall of worldly existence." (1-6)

IDENTITY WITH THE BRAHMAN ATTAINABLE
THROUGH THE KNOWLEDGE OF THE FINAL
CONCLUSION OF THE VEDĀNTA

"Well has (the question) been asked (by thee), O Mighty-armed! In truth shall I presently relate (it unto thee). Do thou listen attentively. I am firmly grounded in the final conclusions of the Veda-s. Do thou seek final refuge in the Vedānta with true devotion." "What, pray, are the final conclusions of the Veda-s, O best

among the race of Raghu-s ! Pray tell me where they are." " Listen O Hanumat ! I shall expound unto thee straight on the position of the final conclusions of the Veda-s. The Veda-s, which have been the very breath issuing out of the nostrils of mine, who am Viṣṇu, are very extensive. Even as oil is in the sesamum-seed, even so the Vedānta-s are established in the Veda-s." " Of how many kinds, O Raghava ! are the Veda-s and their Sākḥā-s, (branches) as well ? Of these, O Rāma ! what are the Upaniṣad-s ? Pray tell me verily out of thy grace." " The Veda-s are said to be four in number, being divided into the Ṛg-veda and others. Their Sākḥā-s, (branches), are verily many in number. Likewise the Upaniṣad-s are as many as there are Sākḥā-s among them. The branches of the Ṛg-veda are twenty-one in number. The branches of the Yajur-veda, O Son of Māruta ! are one hundred and nine. The branches arising out of the Sāma-veda are a thousand in number, O vanquisher of enemies ! The branches of the Atharva-veda, O Hari ! are fifty in number. For each branch there is said to be one Upaniṣad. He, by whom even a single one of their Ṛc-s is studied with due devotion in me, will attain a status identical with mine, unattainable even by great sages." (7-14)

SEEKING THE KNOWLEDGE OF THE DIFFERENT KINDS OF LIBERATION AND THE MEANS OF ATTAINING THEM

"O Rāma ! some of the best sages have declared that there is only one kind of liberation. Some others

say that it is attainable through worshipping thy name and through initiation into the muttering of the Tāra-(mantra) at Kāśī. Yet others say that it is through the practice of Sāṃkhya-yoga, while still others aver that it is through the practice of Bhakti-yoga. Other great sages say that it is through investigation into the texts of the treatises on Vedānta and their true import. Liberation is said to be of four kinds, Sā-lokya, (identity through residence in the same sphere as the Brahman), Sā-rūpya, (identity with the Brahman in point of form), Sāmīpya, (identity through immediate presence with the Brahman) and Sā-yujya, (identity through conjunction with the substance of the Brahman). (15-17)

WORSHIP, THE MEANS OF ATTAINING SĀ-LOKYA AND OTHER KINDS OF LIBERATION

Then, the Paramātmān, Śrī Rāma spoke thus : "Liberation of the Kaivalya-type, (the state of remaining as the Brahman alone) is in reality only of one kind. Any person, even though given to wicked ways of life, O Monkey-chieftain! by having recourse to the worship of my name, attains liberation of the Sā-lokya-type, (identity of residence with me), but not the other worlds and the like. By dying in this sacred spot of Brāhma-nāla in Kāśī, a man will get initiated into my Tāra-(mantra), (mystic monosyllable indicative of me) and also liberation, immune from reincarnation once again. By dying anywhere in Kāśī, he becomes the omnipotent

Mahesvara. If only in the right ear of any being, one should mutter my Tāra-mantra, such being, with the vast multitude of his sins shaken off, attains a form identical with mine. That alone is called the Sā-lokya-sā-rūpya-type of liberation, (through identity of residence and form with me). That member of the twice-born class, who has become prone to righteous conduct, with his mind turned for ever towards no one else and absorbed in meditating on me, the Paramātmān immanent in all, attains my immediate presence, (Sāmīpya), (by becoming my neighbour). That alone is ardently wished for as the Sā-lokya-sā-rūpya-sāmīpya-type of liberation, (through identity of residence, form and immediate presence with me). By contemplating on my imperishable form in accordance with the instructions of the Guru, the twice-born one attains complete identity with me, even as the worm attains complete identity with the wasp. That alone is known as the Sā-yujya-type of liberation, (through identity of substance with me), which is productive of the bliss of the Brahman and is auspicious, which liberation, attained through worshipping me, is of the four-fold character (of Sā-lokya, Sā-rūpya, Sāmīpya and Sā-yujya).” (18-25)

KNOWLEDGE OF THE UPANIṢAD-S, THE MEANS TO
LIBERATION OF THE TYPE OF INCORPOREAL
ALONENESS

“By what means is this liberation of the type of incorporeal aloneness successfully achieved?” (asked

Hanumat). “ For the attainment of such liberation by seekers after liberation, the Māṇḍūkyaopaniṣad alone is sufficient. If, even after studying it, realization of the Brahman is not accomplished, then, do thou study the Ten Upaniṣad-s, whereby thou wilt reach my high abode, after acquiring perfect knowledge in a duration by no means long. If, even after such study, there should be no confirmation in thy specific perception (of the Brahman), O son of Añjanā! after completely mastering what are known as the Thirty-two Upaniṣad-s, do thou retrace thy steps from worldly-mindedness and become a Jivan-mukta. Should there be inclination in thee towards attaining Videha-mukti, (liberation of the incorporeal type), then do thou study the One Hundred and Eight Upaniṣad-s, which I shall verily enumerate unto thee, in their order, along with their Sānti-mantra-s, (respective invocations of peace). Do thou listen attentively (to what I say) ”. (26-29)

THE ORDER OF THE ONE HUNDRED AND EIGHT UPANIṢAD-S

The One Hundred and Eight Upaniṣad-s in order, are these: the Īsā-vāśya, the Kena, the Kaṭha-vallī, the Pras'na, the Muṇḍaka, the Māṇḍūkya, the Taittirīya, the Aitareya, the Chāndo-gya, the Bṛhad-āraṇyaka, the Brahma, the Kaivalya, the Jābāla, the Śvetāśva-tara, the Haṃsa, the Āruṇi, the Garbha, the Nārāyaṇa, the Parama-haṃsa, the Amṛta-bindu, the

Amṛta-nāda, the Atharva-sīras, the Atharva-sīkhā, the Maitrāyaṇī, the Kauṣītaki-brāhmaṇa, the Bṛhaj-jābāla, the Nṛ-simha-tāpinī, (Pūrvottara), the Kālāgni-rudra, the Maitreyī, the Subāla, the Kṣurikā, the Mantrikā, the Sarva-sāra, the Nir-ālamba, the Śuka-rahasya, the Vajra-sūcī, the Tejo-bindu, the Nāda-bindu, the Dhyāna-bindu, the Brahma-vidyā, the Yoga-tattva, the Ātma-bodha, the Nārada-parivrājaka, the Tri-sīkhi-brāhmaṇa, the Sītā, the Yoga-cūḍāmaṇi, the Nirvāṇa, the Maṇḍala-brāhmaṇa, the Dakṣiṇā-mūrti, the Śara-bha, the Skanda, the Tri-pād-vibhūti-mahā-nārāyaṇa, the Advaya-tāraka, the Rāma-rahasya, the Rāma-tāpinī, (Pūrvottara), the Vāsu-deva, the Mudgala, the Sāṇḍilya, the Paṅgala, the Bhikṣuka, the Mahat, the Śarīraka, the Yoga-sīkhā, the Turiyātītāva-dhūta, the Saṃnyāsa, the Parama-haṃsa-parivrājaka, the Akṣa-mālikā, the A-vyakta, the Ekākṣara, the Anna-pūrnā, the Sūrya, the Akṣi, the Adhyātma, the Kuṇḍikā, the Sāvitrī, the Ātma, the Pās'u-pata-brahma, the Para-brahma, the Avadhūta, the Tri-purā-tāpinī, the Devī, the Tri-purā, the Kaṭha-rudra, the Bhāvanā, the Rudra-hṛdaya, the Yoga-kuṇḍalī, the Bhasma-jābāla, the Rudrākṣa-jābāla, the Gaṇa-pati, the Darsana, the Tāra-sāra, the Māha-vākya, the Pañca-brahma, the Prāṇāgni-hotra, the Gopāla-tāpinī, (Pūrvottara), the Kṛṣṇa, the Yājñīa-vaikya, the Varāha, the Śaṭyāyaṇī, the Haya-grīva, the Dattātreya, the Gāruḍa, the Kali-saṃtaraṇa, the Jābālī, the Saubhāgya-lakṣmī, the Sarasvatī-rahasya, the Bahv-ṛca, and the Muktikā. (30-39)

ATTAINMENT OF LIBERATION THROUGH THE KNOWLEDGE OF THE IMPORT OF THE UPANIṢAD-S

The (knowledge of the) aforesaid One Hundred and Eight (Upaniṣad-s) is destructive of the three kinds of misconceptions, (that the body is the Ātman, that the groups of organs functioning therein along with the vital aīrs, constitute the Ātman and that the mind and the other inner senses possessed of sentient power make up the Ātman), bestows perfect knowledge and complete detachment unto men (seeking the knowledge thereof) and is destructive of the three kinds of Vāsanā-s, (*viz.*, Loka-vāsanā, Sāstra-vāsanā, and Deha-vāsanā, latent desires giving rise to concern for winning the plaudits of the world, the slavish addiction to forms and rituals begotten of the study of the Sāstra-s, and the mania for the acquisition of bodily grace begotten of the false identification of the body with the Ātman). Those knowers of the Brahman of the most exalted variety, who have studied the One Hundred and Eight (Upaniṣad-s), after being initiated into their import, out of the mouth of their Guru, who has completed his course of study of the Veda-s and has adhered to observances, such as fasting, continence and the like, prescribed therein, and has thus purified himself, along with the respective Sānti-mantra-s, (invocations of peace), prescribed for each, become Jīvaṇ-mukta-s (and remain as such) till their accumulated Karma-s are spent up. Then, when the accumulated Karma-s have been spent up and when the proper time arrives

(and only then), they attain the incorporeal type of liberation that is mine. There is no doubt about this." (40-43)

RULE RELATING TO THE IMPARTING OF INSTRUCTION ON THE UPANIṢAD-S

Out of the various Upaniṣad-s, the essential part, consisting of the One Hundred and Eight, by the study of which even once, is accomplished the cutting asunder of the multitudes of sins (accumulated through thousands of births), has been taught by me unto thee, my disciple, O Son of the Wind! This Sāstra, (lore), *viz.*, the One Hundred and Eight, which should be preserved as a secret, is, at my command, the means of liberation from bondage of persons, who study it, with or without adequate knowledge. A kingdom can be bestowed, wealth can be bestowed towards the fulfilment of the desire of one, who asks for the same, for the mere asking. But this One Hundred and Eight should not at all be bestowed on all and sundry and should not at any time whatever be bestowed on an atheist, an ingrate, any one addicted to vicious conduct, or one who has set his face against devotion unto me or one who is deluded in the catacomb of books inculcating immoral precepts, or one devoid of devotion to his Guru. It should, on the other hand, be bestowed, after thorough investigation, O Māruti! on a truly devoted disciple, who has dutiful sons, is a devotee of mine, is of righteous conduct, is descended

of noble ancestors, and is possessed of a keen intellect. In keeping with the above, whoever may study or listen to this One Hundred and Eight, will without doubt reach me. The same is reiterated by the following Mantra : Once, the (Brahma)-vidyā went unto Brahman, (the creator), and spoke to him thus : “ I am verily in the position of a treasure of thine. Hence do thou keep me in safe custody. Do thou not, under any circumstances, give me away unto a detractor, one wanting in rectitude or is depraved. By thy doing so, I shall be possessed of full vigour.” After putting thoroughly to test the disciple that seeks instruction from him, as to whether he is really proficient in Vedic lore, whether he is not given to committing faults, is of a clear intellect and is leading a life of continence, then alone should the Guru bestow on such disciple this Vidyā of Viṣṇu, (the all-pervading Brahman), firmly established (in the Ātman). (44-52)

KHAṆḌA II

THE INVOCATION OF PEACE IN RELATION TO THE
ONE HUNDRED AND EIGHT UPANIṢAD-S

Then Māruti asked Ś'ri Rāma-candra thus : “ Pray relate unto me separately, the S'ānti-mantra in respect of the different Veda-s, Ṛc, and others.” Ś'ri Rama then said : “ My speech has its rest on my mind ”—and so on,—this is the S'ānti-mantra of the following Ten Upaniṣad-s, forming part of the Ṛg-veda : the

Aitareya, the Kauṣītaki-brāhmaṇa, the Nāda-hindu, the Ātma-prabodha, the Nirvāṇa, the Mudgala, the Akṣa-mālikā, the Tri-purā, the Saubhāgya-lakṣmī, and the Bahv-ṛca. (1)

"That (which lies beyond) is full"—and so on: this is the Sānti-mantra of the following Nineteen Upaniṣad-s, forming part of the S'ukla-yajur-veda: the Īśavāśya, the Bṛhad-āraṇyaka, the Jābāla, the Haṃsa, the Parama-haṃsa, the Subāla, the Mantrikā, the Nir-ālamha, the Tri-sikhi-brāhmaṇa, the Maṇḍala-brāhmaṇa, the A-dvaya-tāraka, the Paiṅgala, the Bhik-ṣuka, the Turīyātītā, the Adhyātma, the Tāra-sāra, the Yājñā-valkya, the S'ātyāyani, and the Muktikā. (2)

"May (the Brahman of the Upaniṣad-s) protect us both"—and so on: this is the Sānti-mantra of the following Thrity-two Upaniṣad-s, forming part of the Kṛṣṇa-yajur-veda: the Kaṭha-vallī, the Taittirīyaka, the Brahma, the Kaivalya, the S'vetāśva-tara, the Garbha, the Nārāyaṇa, the Amṛta-hindu, the Amṛta-nāda, the Kālāgni-rudra, the Kṣurikā, the Sarva-sāra, the S'uka-rahasya, the Tejo-hindu, the Dhyāna-bindu, the Brahma-vidyā, the Yoga-tattva, the Dakṣiṇā-mūrti, the Skanda, the S'ārīraka, the Yoga-s'ikhā, the Ekāk-ṣara, the Akṣi, the Avadhūta, the Kaṭha-rudra, the Rudra-hṛdaya, the Yoga-kunḍalinī, the Pañcā-brahma, the Prāṇāgni-hotra, the Varāha, the Kali-saṃtaraṇa, and the Sarasvatī-hṛdaya. (3)

"May the unseen powers nourish"—and so on: this is the Sānti-mantra of the following Sixteen Upaniṣad-s forming part of the Sāma-veda: the Kena,

the Chāndogya, the Āruṇi, the Maitrāyaṇi, the Maitreyi, the Vajra-sūcikā, the Yoga-cūḍāmaṇi, the Vāsu-deva, the Mahat, the Saṃ-nyāsa, the A-vyakta, the Kuṇḍikā, the Sāvitrī, the Rudrākṣa-jābāla, the Dars'ana, and the Jābāli. (4)

"May we hear with our ears the auspicious truths of the Vedānta"—and so on—this is the S'ānti-mantra of the following Thirty-one Upaniṣad-s of the Atharva-veda: the Pras'na, the Muṇḍaka, the Māṇḍūkya, the Atharva-s'iras, the Atharva-s'ikhā, the Bṛhaj-jābāla, the Nṛ-siṃha-tāpinī, (Pūrvottara), the Nārada-parivrājaka, the Sītā, the S'arabha, the Tri-pād-vibhuti-mahā-nārāyaṇa, the Rāma-rahasya, the Rāma-tāpinī, (Pūrvot-tara), the S'āṇḍilya, the Pārama-haṃṣa-parivrājaka, the Anna-pūrṇā, the Sūrya, the Ātma, the Pās'u-pata-brāhmaṇa, the Para-brahma, the Tri-purā-tāpinī, the Devī, the Bhāvanā, the Bhasma-jābāla, the Gaṇa-pati, the Mahā-vākya, the Gōpala-tāpinī, (Pūrvottara), the Kṛṣṇa, the Haya-grīva, the Dattātreya, and the Gāruḍa. (5)

LIBERATION THROUGH ALONENESS ATTAINABLE FROM THE KNOWLEDGE OF THE UPANIṢAD-S

Men, who seek after knowledge, well equipped with the four requisite means to be adopted therefor, (*viz.*, discrimination, detachment, plenitude of composure and the like, as well as the desire for liberation), after approaching a Guru, who is sincere, descended of a good family, and well-versed in the Veda-s, who is

faithfully attached to the doctrines of the Upaniṣad-s, is possessed of noble qualities and does not hold crooked views, who is bent on doing good to all beings and is the ocean of compassion, with complimentary gifts in their hands, in the prescribed manner, and after studying the One Hundred and Eight Upaniṣad-s, (after due initiation by the Guru thereinto), attain perfect knowledge of the peerless Brahman, through constant study, deep reflection and thorough absorption of their import. Simultaneously therewith, the three kinds of Karma-s, accumulated, continuing and prospective, and the triad of bodies, gross, subtle and causal, which are but the offspring of the delusion arising from looking upon them as the Ātman, get dissolved, giving rise to that state of fullness, known as Videha-mukti, very much like the ether of the pot attaining fullness, when released from its Upādhi, (the pot), and becoming one with the vast ocean of ether. That alone is liberation of the type of Aloneness, (remaining alone as the Brahman)—thus. For that reason alone, even the denizens of Brahma-loka, after listening to an exposition of Vedānta from the mouth of Brahman, and the like, attain aloneness along with him. Hence it has been said, that the liberation, through attaining the state of aloneness with the Brahman, is possible for all, through knowledge (of the Brahman) alone and not through Karma, (austerities), nor through the enumeration of the twenty-five Tattva-s, (eternal verities), (leading to the verity of the Puruṣa as propounded by the Sāṃkhya-system of philosophy), nor through the difficult path of Yoga, nor

through mere ceremonial worship and the like: thus the Upaniṣad. (6, 7)

CHAPTER II

EXPOSITION OF THE REAL FORM OF JĪVAN-MUKTI AND VIDEHA-MUKTI, THE SANCTION FOR BELIEF IN THEM THE MEANS TO BE EMPLOYED FOR THEIR ATTAINMENT AND THE UTILITY THEREOF

Then Māruti asked S'ri Rāma-candra thus: "What pray, is this Jīvan-mukti and what this Videha-mukti? What is the sanction for belief in them? How are they successfully accomplished? Of what use is success in their achievement?" S'ri Rāma replied unto him thus: "The natural functioning of the mind of a person, which may be described as creation, (through its power of action), and enjoyment, (through its power of ideation), of pleasure and pain, is verily bondage, assuming as it does, the form of misery, (leading to a series of births and deaths). Keeping under control the mind, (which is always prone to be active in relation to the phenomenal world, and directing it inwards to perceive the Ātman and be merged in the changeless state of the Ātman alone) is Jīvan-mukti. By bringing about the destruction of (the three kinds of) Karma, (previously accumulated, continuing and prospective), and through them, of the three kinds of bodies, gross,

subtle, and causal, on which they depend), Videha-mukti is attained, very much like (the vast expanse of ether attained by) the ether of the pot released from its confinement, (with the breaking of the pot), (through the realization of what remains as the residual substratum, after the negation of all phenomenal existence as unreal and due to the ignorance of the real nature of the Ātman). The sanction for faith in Jīvan-mukti and Videha-mukti is afforded by the One Hundred and Eight Upaniṣad-s, (which reveal the knowledge of the Brahman, yielding Jīvan-mukti as the intermediate fruit, to be followed later by the state of incorporeal aloneness characteristic of Videha-mukti). Their utility consists in the attainment of eternal bliss, through the removal of misery of all kinds resulting from the performance of Karma. That is rendered possible only through manly effort. Even as one attains a son through the performance of Putra-kāmeṣṭi, (sacrifice performed for the gratification of the desire for a son), wealth through carrying on trade and the like and Svarga, (heaven), through Jyotiṣṭoma, even so, through Samādhi, (ecstatic absorption, in the perception of the Brahman), attainable from the deep study of the Vedānta and the like means, that are within the range of human effort, there is the attainment of Jīvan-mukti and the like fruit. (The attainment, as the fruit, of that peerless, non-determinate Brahman, which transcends all phenomena, known and unknown, the remaining as which residual substratum alone, after the rejection in toto of all phenomena, known and unknown, as unreal,

constitutes Videha-mukti, the final fruit of all seekers after liberation), the attainment of that is possible only through the obliteration of all Vāsanā-s. (1/1)

THE DUTY OF MAN IN RELATION TO VĀSANĀ-S CONDUCTIVE TO HUMAN WELL-BEING AND MISERY

Here occur the following verses: Human effort is of two kinds: that which runs counter to Sāstraic injunctions and that which is in accord with the injunctions of the Sāstra-s. Of these, what runs counter to the Sāstra-s leads to misery, while what is in accord with the Sāstra-s leads to the highest state of the Ātman. Perception of the real form of the Ātman is not generated by Loka-vāsanā, (trying to win the plaudits of public opinion), nor by Sāstra-vāsanā, (pride begotten of conforming to Sāstraic injunctions due to proficiency in the Sāstra-s), nor by Deha-vāsanā (concern for the acquisition of bodily grace and comfort arising from the misconception that the body is the Ātman). The multitude of Vāsanā-s is of a two-fold character: what is conducive to well-being and what is conducive to misery. Of these, shouldst thou be guided by the pure kinds of Vāsanā-s, thou shalt, by degrees, attain through them the exalted state of mine, by adopting the course laid down therefor. If, on the other hand, wicked intentions land thee into trouble, that is due to the influence of thy accumulated previous Karma. That should be conquered, O Monkey-chieftain! through manly effort by thee. The stream

of Vāsanā-s, (innate proclivity of the mind), flowing through the channels of virtue and vice, should, through manly effort, be directed through the channel of righteousness. One should turn (the proclivity of the mind) tending towards vice, only in the direction of righteousness alone. Turned away from vice, it tends towards the other direction of righteousness alone. One should fondle the mind of the form of a child with considerable effort. When, in virtue of thy effort, that reaches a state wherein only righteous Vāsanā-s spring up, know then that thy effort has borne fruit, O Vanquisher of foes ! Do thou cultivate Vāsanā of the righteous type alone ; even though, in the matter of the cultivation of Vāsanā-s, there may be doubt as to whether the resultant Vāsanā is of the righteous type or otherwise, no harm will result therefrom, O Son of Marut ! (1-9)

SIMULTANEITY DESIRABLE IN THE OBLITERATION OF VĀSANĀ-S, DESTRUCTION OF WORLDLY KNOWLEDGE AND THE MIND

O thou of mighty intellect ! the destruction of Vāsanā-s and the obliteration of worldly knowledge and the mind, when practised simultaneously for a long time, are considered as bestowing the fruit (of the perception of the Brahman). As long as these three are not practised simultaneously, so long the attainment of the state of the Brahman does not take place, even after the lapse of a hundred years. Even if these are

practised one at a time for a long time, it will not be enough, as they do not prove fruitful, very much like Mantra-s, (mystic formulas), when split and muttered part by part, though for a long time. Through the practising together of these three for a long time, the fast knots of the heart, (doubts), give way without doubt, even as the fine threads of the lotus-stalk would, when the stalk is cut off. The false Vāsanā-s of worldly existence, practised through hundreds of incarnations, would by no means be destroyed wheresoever, without recourse to Yoga, sustained through continuous practice for a long time. Hence, O good Sir! keeping off at a distance the desire for enjoyment, through manly and discriminative effort, have recourse to the simultaneous and sustained practice of the three together, (leading to the knowledge, that the mind attached to Vāsanā, apart from the exclusive perception of the Brahman, does not exist), and thereby attain the state of the peerless, non-differentiated Brahman. (10-15)

THE PROCEDURE TO BE ADOPTED FOR THE
DESTRUCTION OF VĀSANĀ AND THE UTILITY
THEREOF

Therefore, wise men know the mind attached to Vāsanā as subject to bondage. When completely rid of Vāsanā, it is said to be liberated. Do thou attain at once, O great chief of the Monkeys! the state of mind devoid of Vāsanā-s. From the thorough realization of the truth, (that apart from the Brahman there

is nought), Vāsanā gets dissolved. With the dissolution of Vāsanā, the mind attains final repose, like the oil-less lamp. He, who, after giving up all Vāsanā-s, and devoid of all distractions, stands firmly established in me, who am of the form of absolute sentience, he is no other than I, who am of the character of existence, sentience and bliss. Whether he has attained the rhythmic state of Samādhi and discharged all the duties enjoined on him and performed all austere observances prescribed for one in his stage in life or not, that person, endowed with an excellent frame and with all his heart's desires fully attained, is liberated alone. For him, whose mind is rid of Vāsanā, the attainment of the highest state is not through actionlessness resulting from renunciation; the attainment of the exalted state of the Brahman is not through the performance of sacrificial rituals, nor through the remaining in the equipoised state of Samādhi, nor through the muttering of Mantra-s. Apart from silence, assumed along with a mind devoid of Vāsanā, there is no more exalted state for anyone. Even though the mind of a knower of the Brahman is rid of Vāsanā, the organs of perception, such as the eye, are prone to function of their own accord among their respective objects of pleasure in the phenomenal world outside, all due to the influence of Vāsanā alone. Even as the eye, when cast at random on objects of vision brought within its range, develops no attachment thereto, even so the man of fortitude should behave in all his dealings with the world about him.

THE PROCEDURE TO BE ADOPTED FOR THE OBLITERATION OF THE MIND AND THE FRUIT THEREOF

O Māruti ! Sages know Vāsanā to be that which comprises within its range all objects generated by the creative faculty of the mind or others of a kindred character, in the attainment or avoidance of which the mind revels. The extremely fickle mind, which is the cause of birth, dotage and death, is generated from the exclusive desire for objects excessively indulged in. Due to the influence of Vāsanā, there is the throbbing of the Prāṇa (vital energy). From the throbbing of the Prāṇa is generated Vāsanā. The two together form the seed of the mind. Hence, the order of precedence of these two and the mind, as of the seed and the sprout, is unascertainable. For the tree of the mind there are two seeds, the throbbing of the Prāṇa and Vāsanā. When either of the two is destroyed, both of them at once perish together. From the firmly-rooted conviction, "I am the Brahman of the form, which is by no means attached to things apart from itself," from the avoidance of the conception of the reality of worldly existence, (which is apart from one's own Ātman), from the dawning of the knowledge of the perishable character of the body and, through that, of ignorance and its concomitants, Vāsanā would cease to prevail. With the complete abandonment of Vāsanā, the mind attains the state of non-mindedness (of the Brahman). When the mind ceases to ideate for ever, due to the non-prevalence of Vāsanā,

then arises the state of non-mindedness, which bestows the highest state of tranquillity (of the Brahman). As long as thou hast not cultivated thy mind in this direction and doest not know of such a state, so long do thou conduct thyself in the manner determined by thy Guru and the sacred books. When, through such means as the wearing off of impurities, when they become ripe, thou attainest the knowledge of the Brahman that is verily the peerless Ātman, then, even though the stream of Vāsanā of this character is conducive to your well-being, it should, by all means, be abandoned by thee, (with thy attachment to worldly existence completely burnt up, and) with all thy anguish completely allayed. (24-31)

THE TWO KINDS OF DESTRUCTION OF THE MIND : WITH FORM AND WITHOUT FORM

The destruction of the mind is of a two-fold character : with form and without form. The variety with form is what is seen in Jīvan-mukti and the formless variety occurs in Videha-mukti. Do thou eagerly listen to (what I say about) the dissolution of the mind in the hallowed (Brahman). When what is known as the destruction of the mind should ever occur in thee, then, in conjunction with friendliness and other good qualities, the mind gets tranquillized without doubt. That mind of the Jīvan-mukta, which is incapable of birth anymore, is (the variety known as) the destruction of the mind with form, occurring in a Jīvan-mukta.

The formless variety of the obliterated mind obtains in the state of Videha-mukti. The mind forms the root of the tree of worldly existence, which has thousands of sprouts and branches and its characteristic buds and fruits. The mind, I consider, is ideation alone. By tranquillizing ideation, do thou dry it up at once, in such a way, that the tree of worldly existence would wither up in consequence. (32-37)

EXPEDIENT DEVISED FOR THE CURBING OF THE MIND

There is only one expedient that could be employed for the curbing of one's own mind. The well-being of the mind lies in its destruction. The destruction of the mind is the highest prosperity one could attain. The mind of the knower meets with destruction, while the mind of the ignorant man is the chain that binds him. So long as the mind is not conquered by one having recourse to the confirmed practice of meditating on the one real existence, so long will Vāsanā-s continue to gallop in his heart, like goblins in their midnight-revels. The Vāsanā-s, (latent desires), for enjoyment, of one, who has quelled the pride of his mind and vanquished his foes of the organs of perception and action, wither away like lotus-ponds in the depth of winter. Pressing one hand against the other, gnashing one set of teeth against the other and encompassing one set of limbs with another, one should at first vanquish his mind with all possible effort. By

sitting and sitting in a secluded spot and contemplating and contemplating again and again, it is not possible to vanquish the mind without recourse to skillful devices, which could by no means miscarry. Even as a rogue-elephant would be difficult of approach without a goad, even so the acquisition of the science relating to the Ātman and seeking comradeship with the righteous would be difficult without suitable plans of conduct. In the matter of the conquest of the mind, the giving up of Vāsanā and the control of the flow of the vital air, are indeed the two efficient devices to be employed. Those, who control their minds by having recourse to violent methods, while the devices detailed above are available and could with advantage be employed, verily grope in the darkness of ignorance, giving up the torch of knowledge. Those deluded fools, who endeavour to conquer the mind by violent means, are verily engaged in binding the king of elephants while it is in rut, with the flimsy threads of the lotus-stalk. (38-47)

CONCENTRATION, THE MEANS TO BE EMPLOYED FOR MIND-CONTROL

There are two seeds for the tree of the mind, propping up its extensive branches of the form of its functionings. One is the flow of vital breath, while the other is firmly holding on to the conception of the real form of the Brahman. The perception in the direction of the all-pervading Brahman, is disturbed

by the flow of vital breath. For the reason that the perception of the Brahman is said to be generated through the application of the one-pointed mind, Dhyāna, (concentration), which is the means to be employed for its acquisition, as prescribed in the sacred books, is expounded hereunder. After causing all the functionings of the mind to meet with their dissolution, in the order reverse to the order of their generation, concentrate thy mind on what remains as sentience alone and on the bliss of that sentience as well. (48-50)

ACCOMPLISHMENT OF SAMĀDHI THROUGH THE PRACTICE OF NATURAL KUMBHAKA

When the Apāna vital air has set in the ether of the heart, (chest), and as long as the Prāṇa vital air has not risen therein, so long the resultant breath is known as Kumbhaka, (holding of breath), experienced by Yogin-s. When the Prāṇa vital air has set outside the body, so long as the Apāna vital air has not risen upwards, the resultant balanced state of fullness of breath so long, wise men know that, as the Kumbhaka established outside the body. The ecstasy of the ideation of the mind (of the form of the Brahman), bereft of the surging up of individuality, and arising out of the abundant practice of Dhyāna, is what is known as Samprajñāta-samādhī, (trance attended with consciousness). That state of the mind, with all its functionings thoroughly abated, which is capable of bestowing the height of bliss of the

Paramātman, is what is known as A-samprajñāta-samādhi, (trance unattended with consciousness), so much beloved by the Yogin-s. This Samādhi, which is no other than the Brahman devoid of manifestation, devoid of ideation, devoid of the state of discrimination, which is exclusively of the character of pure sentience, is highly adored by the sages. This variety of Samādhi, which reveals the highest state of existence, (viz., the Brahman), is full to its highest stature, is full to its lowest bottom, is full all through the middle, between the two extremities, is of an auspicious character and has verily derived the sanction of the Veda-s. (51-56)

MĀYĀ CONCEALING THE REAL FORM OF THE BRAHMAN IS GENERIC WITH VĀSANĀ

The grasping, (perception), of an object with a fixed idea, without due investigation into its antecedents and consequents, (without the knowledge that it was apart from the Brahman before and will continue to be so ever after), is what is known as Vāsanā. The knower becomes at once that alone, which he conceives himself to be with intense in-pictuosity, devoid of all other Vāsanā-s, O Monkey-chieftain! If, after having lost self-control through the influence of Vāsanā, one becomes deluded and looks upon anything (apart from the Brahman), with the misconception, "This alone is the real thing, (the Brahman)," he assumes the like form (imposed by

the Vāsanā). But the real thing, (the Brahman), does not give up its (non-differentiated) real form, merely because of the diversity caused by the impact of the Vāsanā of the seer. A person, whose vision is blurred through the influence of Vāsanā, looks at all things (apart from the Brahman), full of delusion, due to the influence of intoxication as it were. (57-60)

PURE AND IMPURE VĀSANĀ-S, THE CAUSES OF BONDAGE AND LIBERATION

Vāsanā is said to be of a two-fold character : pure and impure. The impure variety is the cause of one's being born again and again, while the pure variety is destructive of such births. Impure Vāsanā is characterized by wise men as the palpable embodiment of ignorance, as capable of generating the palpable surging of individuality and as productive of frequent incarnations. Will the state of remaining as parched seeds, after giving up (impure Vāsanā-s), the sprout of re-incarnations, due to the influence of ruminating on the expositions, worn out thread-bare, of the innumerable Sāstra-s, (Itihāsa-s, Purāṇa-s and the like), will such a state be of no avail? The inward light, O Māruti! should be sought for with great effort. He, who remains established in the Brahman of the form of his own Ātman, after giving up all perception and the negation of perception, O leader of the most exalted knowers of the Brahman! he alone is the real knower of the Brahman. He, who, after studying the four Veda-s and all the Sāstra-s many times over, is not repelled by things

apart from the Brahman, cannot realize the truth of the Brahman and is very much in the position of the ladle that cannot relish the taste of the food it serves, though saturated with it. For him, who would not develop an aversion for this body of his, stinking with filth, what other inducement for detachment could be prescribed for his benefit? The body is externally impure, while the Ātman embodied therein is intensely flawless. Knowing the vast difference between the two, (the body and the Ātman), who is to prescribe the standard of purity? One, who is subject to bondage, is verily bound by Vāsanā. Liberation is the destruction of Vāsanā. After giving up all Vāsanā-s, do thou give up the seeking after liberation as well. Getting rid of the Vāsanā-s of the mind to begin with, and later the Vāsanā-s relating to the objects of sensual pleasure, do thou indulge in the pure Vāsanā-s, known as friendliness and others. Giving up indulgence in them as well, later on, though tolerant towards them, do thou have all thy inward cravings completely tranquillized within, attached exclusively to the Vāsanā of the sentience of the Brahman alone. Giving up even that Vāsanā along with thy mind and intellect, O Māruti ! do thou become firmly fixed and stabilized in me, with what remains of thee. . (61-71)

ATTAINMENT OF THE PARAMĀTMAN, PRECEDED BY THE GIVING UP OF ALL VĀSANĀ-S

O son of Pavana ! do thou attain this form of mine, hereinafter described : "What is soundless,

non-tangible, formless, wasteless and tasteless, which is ever devoid of smell, which has neither name, nor clan, which is eternal and destructive of all misery; which is perceptible with and non-differentiated from the real form of the Ātman, which is like ether, which transcends every thing apart from it, which manifests itself as the absolute one, having no origin and remaining as the one imperishable substratum, which is smearless, which is immanent in all and non-dual, that alone am I, the all, the liberated, Om!"—"I am the pure vision characterized by no change. There is no object of sensual pleasure that is mine own and wherein I indulge. I am abundance completely full, fore and aft, above and below, and on all sides round."—Do thou conceive of thyself in this manner. "I am incapable of incarnating, I am devoid of death, I am devoid of dotage like-wise and am immortal. I am self-manifest, immanent in all and imperishable. I have no original cause. I stand transcending all effects. I am flawless. I am ever content."—Do thou conceive of thyself in this manner. Abandoning the state of a Jivan-mukta, when the body has served its full tenure, the knower enters on the stage of Videha-mukti, even as the wind reaches the state of motionlessness. This is also reiterated by the following Mantra: (What remains as the absolute infinite existence, full-blown, self-manifest sentience and unsurpassed bliss); that is the state of remaining as the all-pervading Viṣṇu, (the Brahman alone), shorn of the difference between the pervader and what it pervades.

Sages always visualize that state of Viṣṇu, which is most exalted, actually as the Paramātman. These Vipra-s, (most exalted knowers of the Brahman), with all their passions cast away and all their inner senses alert, expound most clearly that most exalted state of Viṣṇu unto ignorant folk like us. Oṃ ! (the self-same state of Viṣṇu is the Praṇava, Oṃ ! the Turya-turya signified by it). That alone is the truth, (every other state commencing from the Jāgrat-jāgrat and ending with the Anujñāika-rasāvikalpa, apart from the Turya-turya, being but passing phases).—Thus the Upaniṣad.

THE MUDGALOPANIṢAD

[This Upaniṣad, which is the Fifty-seventh among the 108 Upaniṣad-s and forms part of the Ṛg-veda, after giving a synopsis of the Puruṣa-sūkta and explaining its import, deals with the attainment of the Mahā-puruṣa revealed by it.]

KHAṆḌA I

SYNOPSIS OF THE HYMN IN PRAISE OF THE PURUṢA

We shall presently explain the mode of determining the import of the Puruṣa-sūkta, (hymn in praise of the Parama-puruṣa). The import of the Puruṣa-sūkta is briefly given out in the Puruṣa-saṃhitā. In the Mantra, "Sahasra-s'rīṣā," and so on, the word "Sahasra," denotes the endless (Puruṣa, the Brahman). Similarly, the word, "Daśāṅgulam," in the Mantra implies an infinite number of Yojana-s, (units measuring nine miles). By the first (Mantra) of this (Sūkta) is conveyed the idea of the pervasion of Viṣṇu in point of space. By its second (Mantra) is expressed the idea of the pervasion of Viṣṇu in point of time.

By the third (Mantra) is indicated the liberation-bestowing character of Viṣṇu. By the Mantra, "Etāvān," and so on, is indicated the power of Hari. By the same Mantra is implied the division into four parts (of the Puruṣa). By the Mantra, "Tri-pād," and so on, is indicated the power of A-niruddha. By the Mantra, "Tasmād Virād," and so on, is made manifest the origin of the Prakṛti and the Puruṣa from Hari's Pāda-nārāyaṇa. By the Mantra, "Yat-puruṣena," and so on, is indicated the great sacrifice of creation. By the Mantra, "Saptāsyāsan Paridhayaḥ," and so on, are indicated the twigs serving the purpose of sacred fuel. By the Mantra, "Taṃ yajñam," and so on, is indicated the great sacrifice of creation. By the same Mantra is implied liberation as well. By the Mantra, "Tasmād," and so on, the creation of the world is spoken of. By the two Mantra-ṣ beginning with, "Vedāham," and so on, the power of Hari is indicated. By the Mantra, "Yajñena," and so on, is implied the withdrawal from creation and from liberation (of the Puruṣa). He, who knows thus, is emancipated and becomes the Brahman alone.

KHAṆḌA II

THE IMPARTING OF THE KNOWLEDGE OF THE PROFOUNDEST SECRET

Then, Vāsu-deva, (the Paramātmān), having imparted unto Indra the knowledge of the real nature

of the Brahman, (the omnipotent Overlord), so well portrayed in the *Puruṣa-sūkta*, in the manner in which it is expounded in detail, in the *Mudgalopaniṣad*, again imparted what is the profoundest secret unto Indra, who was making obeisance unto him, with a view to study it more minutely, through the two *Khaṇḍa-s*, (sections), of the *Puruṣa-sūkta*. (1)

THE MAHĀ-PURUṢA ASSUMING A FORM OF HIS OWN

There are said to be two sections (relating to this subject in the *Puruṣa-sūkta*). He, who is described therein, that *Puruṣa*, after giving up what is beyond the ambit of names, forms and perceptions and what is difficult of comprehension by worldly-minded, ignorant men and becoming desirous of ameliorating the lot of the *Deva-s*, (celestials) and others experiencing the fatigue (involved in keeping their minds intensely absorbed in the perception of the non-distinct form of the non-differentiated Brahman), assumed an auspicious form, resplendant with limbs of a thousand digits each, and capable of bestowing liberation at the very perception of it. Pervading the entire Universe composed of the terrestrial and other worlds with his abundant form, the *Puruṣa* stood overlapping them all, at a distance of an infinite number of *Yojana-s* (and immanent in all the myriads upon myriads of microcosms and macrocosms), (dispelling the internal as well as the external darkness pervading all through). *Nārāyaṇa*, the *Puruṣa*, became of his own accord, the past, the present and the future

in point of duration. He, the reputed Puruṣa, then became of his own accord the bestower of liberation to all beings, (assuming the form of their Parama-guru). He is also greater than all that is great, (such as the Virāj and others). None other is greater than he. (2, 3)

THE QUADRUPLICATION OF THE MAHĀ-PURUṢA

The Mahā-puruṣa, after quadrupling himself (and becoming divided into the Viśva, the Virāj, the Oṭṭ and the Turya), remained in his own excellence, with the non-differentiated three-quarters of his form, in the vast expanse of ether. Through the remaining fourth part, the A-niruddha-nārāyaṇa, the Viśva-s, (worlds), came to be. (4)

INITIATION OF CATUR-MUKHA INTO THE PERFORMANCE OF THE SACRIFICE OF THE CREATION

The Pāda-nārāyaṇa, (the remaining quarter of Nārāyaṇa), generated the Prakṛti, (the four-faced Brahman), for creating the phenomenal world. That (Prakṛti), with its body fully deluded by A-vidyā, the veil of the Ātman, did not know the work of creation. Then A-niruddha-nārāyaṇa taught (the Prakṛti), the Vidyā relating to the work of creation (thus): "O Brahman ! by conceiving the organs of perception and action as the sacrificial priests, conceiving the body as of the form of a treasure-chest, possessed of joints firmly

holding together as the sacrificial offering, conceiving me as the sacrificial fire consuming the oblations offered, conceiving the spring season as the sacrificial offering, conceiving the summer season as the sacred fuel, conceiving the autumn as the six kinds of savoury food, having in this manner offered oblations unto the fire, and touched thy limbs simultaneously therewith, by so doing thy body will verily attain adamant hardness and adaptability to the work of creation. Then, from thy work, the Jīva-s of all beings, such as cows and the like, will come into existence. Then will come into being the phenomenal world, composed of the various orders of creation, animate and inanimate". (Having thus brought the world into existence, the Paramātmā enters it). From the (narration of the) conjunction of the Jīva with the Paramātmā, it should be inferred that the mode of attainment of liberation (by the Jīva) has also been described herein. He who knows this Vidyā of the great sacrifice of creation, attains the knowledge of the mode of liberation, as well as the full span of life. (5-7)

KHAṆḌA III

THE ONENESS IN REALITY OF THE MAHĀ-PURUṢA,
SEEN BY SEEKERS IN VARIOUS ASPECTS

The one radiant Parama-puruṣa, though really devoid of differentiation and peerless, is resorted to in diverse forms by seekers, due to the diversity in the stage of development of their minds, so much so,

that the originless Paramātman is subjected to births of diverse forms. The Adhvaryu-s, (sacrificial priests), adore him, (who has attained the state of A-niruddha-nārāyaṇa), as Agni of the triple form. The adherents of the Yajur-veda, by looking upon him as the Yajur-veda, combine in him all this phenomenal world of beings. The Chando-ga-s adore him as the Sāma-veda, in the attitude that in him all the Sāman-s have their mainstay. Serpents look upon him as their venom. Snake-charmers look upon him as the snake. The celestials look upon him as their food, *viz.*, nectar. Men look upon him as wealth. Asura-s look upon him as Māyā. Pitṛ-s, (the manes of the departed), look upon him as Svadhā. Worshipers of various deities look upon him as their respective deities. Gandharva-s look upon him as beauty. Apsaras-s look upon him as fragrance. In whichever form one worships him, the worshipper becomes that alone. For this reason the more exalted knower of the Brahman should always assume the attitude, "I am the Para-hrahman of the form of the Puruṣa". By doing so, he becomes of the same form, he, who knows thus. (1-3)

KHAṆḌA IV

THE ATTAINMENT OF THE STATE OF THE JĪVA EVEN BY THE BRAHMAN THROUGH THE INFLUENCE OF THE THREE TORMENTS

That Brahman, (attained through the knowledge of the real form of the Mahā-puruṣa), is beyond the

range of the three kinds of Tāpa-s, (torments), is released from the six vestures, is devoid of the six infirmities, lies beyond the five sheaths, is devoid of the six kinds of changing states and is distinctly apart from all such things. The three kinds of torments are : those that afflict one, through the body, such as diseases of the head and other parts of the body, those afflictions that have their origin from other beings, such as robbers, wild beasts and the like, and those afflictions that are of a providential nature, (caused through the influence of the deities presiding over the inner and the outer senses), such as storms, earthquakes and the like, (as also changes affecting the three triads, viz.,) the doer, doing and what is done, the knower, knowing and what is known, and the enjoyer, enjoying, and what is enjoyed. The six vestures covering the body are the integument, flesh, blood, bone, tendon and marrow. The six internal foes are lust, anger, covetousness, delusion, infatuation and spite. The five sheaths are what are made of food, vital air, the mind, knowledge of the phenomenal world and the bliss (of the Ātman). The six kinds of changing states are, being, birth, growing, adolescence, decay and death. The six infirmities are, hunger, thirst, sorrow, delusion, dotage and death. Race, clan, community, class (by birth), stages (in life), and forms (of complexion), these are the six that cause delusion to the mind. When affected by these and not otherwise, does the Brahman attain the state of the Jīva.

(1-9)

FRUIT ATTAINABLE THROUGH THE STUDY
OF THIS UPANIṢAD

He who studies this Upaniṣad daily, becomes hallowed by fire; he becomes hallowed by air; he becomes hallowed by the sun; he becomes immune from disease; he becomes a rich man; he is blessed with a full complement of sons and grand sons and the like; he becomes a knower of the Brahman also; he has his most heinous sins washed off; he is purified from the sin of addiction to spirituous liquor; he is purified from the sin of intercourse with a prohibited woman; he is purified from the sin of intercourse with his mother; he is purified from the sin of intercourse with his daughter and his daughter-in-law; he is purified from the sin of stealing gold; he is purified from the sin of having forgotten the Veda-s once studied by him; he is purified from the sin of abstinence from rendering service to his Guru; he is purified from the sin of officiating at the sacrifice performed by one not privileged to do so; he is purified from the sin of partaking of prohibited food; he is purified from the sin of having received highly objectionable gifts, (such as Tūlā-puruṣa, Kāla-mṛtyu-mahiṣa and the like); he is purified from the sin of having intercourse with another's wife; he ceases to be tormented by lust, anger, covetousness, delusion, spite and the like; he is released from all his sins. He becomes the Mahā-puruṣa, even in the present incarnation, through his knowledge of the non-differentiated Brahman.

SACRED INJUNCTION RELATING TO THE IMPARTING
OF INSTRUCTION REGARDING THE IMPORT
OF THE PURUṢA-SŪKTA

Hence, the import of the Puruṣa-sūkta, which is a profound secret to be carefully guarded against disclosure to a king, to be kept away even from a celestial being, nay, which is more profound than the profoundest secret, should not be imparted unto any one ineligible to receive it, should not be imparted unto any one who has not studied under a Guru, nor to any one ineligible to perform a sacrifice, nor to any one who is not exclusively devoted to Viṣṇu, nor to any one who is not a Yogin, nor to a garrulous man, nor to one who talks unpleasant things, nor to one who does not know the reckoning of a calendar, nor to one who is discontented, nor to one who has not completed his study of the Veda-s. Possessed of the knowledge of the Brahman, having chosen a clean spot, on an auspicious asterism, after making his Prāṇāyāma and meditating on the Mahā-puruṣa, the Guru should impart the import of the Puruṣa-sūkta, muttering it in the (right) ear of the pupil, who has approached him in the right manner. He should not be prolix in his utterance, as, in that case, his utterance might pall on (on his pupil's ears). He should impart instruction, uttering in his pupil's ears as many times (as would be required for firmly fixing in the mind of the pupil the import of the Mahā-vākya, "I am the Brahman"). The pupil that is taught in this manner, as well as the preceptor who teaches so, becomes the Mahā-puruṣa, even in this incarnation. Thus the Upaniṣad. (11)

THE MAITRĀYANY-UPANIṢAD

[This Upaniṣad, which is the twenty-fourth among the 108 Upaniṣad-s and forms part of the Sāma-veda, is in the form of a discourse between king Bṛhad-ratha and Sage Sākāyanya, dealing with austerity, detachment, devotion and other qualities leading to the attainment of the knowledge of the Brahman.]

PRĀPĀTHAKA I

SEEKING AFTER THE KNOWLEDGE OF THE ĀTMAN BY ONE DETACHED FROM WORLDLY EXISTENCE

The king of the name of Bṛhad-ratha, having installed his eldest son in his kingdom, resorted to the forest, considering this body to be mortal (and transient) and with a detached frame of mind. There, engaged in severe penance, he stood with his arms uplifted, intently looking at the Sun. Then, after the lapse of a thousand years, a certain Vāla-khilya Sage, the lord Sākāyanya, (the son of Sākāyana), who had realized the Ātman (through the denial of every thing

apart from the Ātman), reached the vicinity of Bṛhad-ratha, burning, as it were, the ignorance of the king completely with his radiance resembling smokeless fire. The sage addressed the king thus : " Do thou rise. Do thou rise (out of thy penance) and choose the object of thy desire." Prostrating himself before the sage, the king said, " O Lord ! I am no knower of the Ātman, while thou art the knower of the Truth (of the Brahman). We shall, therefore, listen to thy exposition of that truth. Do thou, explain to us the truth of the Ātman." The sage replied, " Do thou not ask me about this matter, which cannot, in the first place, be interrogated upon. O Aikṣvāka ! do thou choose as a boon any other desire of thy heart, even if it should be one difficult of attainment by thee." Prostrating himself at the feet of Sākāyanya, the king spoke in the following Gāthā, (verse). (1)

THE GĀTHĀ IN DISPARAGEMENT OF WORLDLY EXISTENCE

Of what use, O Lord ! are desires indulged in for gratification, in this putrid and worthless body, which is a conglomerate mass of bone, integument, tendon, marrow, flesh, semen, blood, mucus, tear, rheum of the eye, faeces, urine, wind, bile, and phlegm. Of what use are desires indulged in for gratification in this body, which is afflicted with lust, anger, greed, delusion, fear, sorrow, spite, grief at the separation of the dear ones and at the occurrence of a calamity, thirst, hunger,

dotage, death, disease, anguish and the like. We see all this, (whatever is mortal or capable of being eaten), is verily perishable, as for example, these flies, gnats, and other lower orders of beings, perish like the grass in a short while, having come into existence only to die. What of these? (Let these pass, again, into obscurity). Others, great archers, emperors, and kings, such as Su-dyumna, Bhūri-dyumna, Indra-dyumna, Kuvalayās'va, Yauvanās'va, Vadhriyās'va, As'va-pati, S'a'sa-bindu, Haris'-candra, Ambarīṣa, An-anūkta, Svayāti, Yayāti, Anaraṇya, and Ukṣa-sena (of the solar race), Marutta, Bharata, and others (of the lunar race), after giving up their immense wealth and power, have departed from this world on to the world yonder, the entire host of their relations looking helplessly on. Then, let these also pass, as serving no useful purpose. Yet others there are, such as the Gandharva-s, the Asura-s, the Yakṣa-s, the Rākṣasa-s, the Bhūta-hordes, the Pisāca-s, the Uraga-s, and the Graha-s, whose dissoultion we see (or hear of). While such is the case, of what avail are desires indulged in for gratification in this body? Of what use are yet other desires (such as, for the wealth of the immensely wealthy guardians of the quarters)? Of a like nature are occurrences, such as the drying up of vast oceans, (of which we hear as taking place during periodical Pralaya-s of the world), the bodily sub-mergence of huge mountains, the movement of the Pole-star from its fixed position and its consequent aberration, sub-mergence of trees as well as lands *en masse* (beneath

the surface of oceans), and the falling off of celestials from their high places in the heavens. In this cycle of existence, wherein (the knower of the Brahman, who knows, through the wide range of his knowledge reaching as far as the Brahma-loka, the real nature of the Brahman) in the attitude, "I am that (Brahman)," of what use are desires indulged in for gratification to one, who, by being addicted to them, is seen to revert unto this existence over and over again? O Lord! I am verily like the frog in a reservoir of water of the form of a well. Do thou deign to reclaim me, who am really disgusted with all this. Thou alone art the final resort for us, (for me and men of my type), that have fallen into this miserable worldly existence. (2-7)

PRAPĀTHAKA II

IMPARTING INSTRUCTION ABOUT THE PARA- AND THE APARA-BRAHMAN UNTO ONE, WHO IS DISGUSTED WITH WORLDLY EXISTENCE

Then, the lord Sākāyanya, being immensely pleased (with the intense detachment of king Bṛhad-ratha, replied unto him thus: "O great king Bṛhad-ratha, the crest of the flag of the race of Ikṣvāku-s! Thou art well-known as a knower of the Ātman, as one who has discharged his duties and as the worthy son of a noble father, king Marut, by name. As for

the Ātman, (that thou desirest to be enlightened on), which glorious Lord should be described unto thee (as the Ātman)?” So asked he of the king and continued thus: “That (glorious entity, the Paramātmān), which, remaining in the innermost recess of the heart and impeded by what is extraneous, rises up greatly disturbed and at the same time remaining quite at ease, dispels the darkness (of ignorance) investing it, (even as the sun, shining in all its glory from within and obstructed in its onward course by the world outside, rises up in his chariot for careering across the heavens, and getting tired of his perpetual journey in his capacity as the indicator of time and at the same time engaging himself untiringly in the task of dispelling the darkness, which characterizes the night), that is the Ātman, (that forms one type of the Brahman). Again that glorious (non-differentiated entity, the other type of the Brahman), (the Kūṭa-sthātman), (that remains tranquillized, on the cessation from functioning of the mind and the organs of perception and action, which are but its creatures), which, after rising upwards (through the Brahma-nāḍī in the crest), out of this body, reaching [through Arcis, (radiance) and the like paths, the Virajā and being purified at its sight, getting access to] the proximity of the transcendent radiance (of the Brahman, from such close proximity), merges with the form of the Brahman, that is identical with the Ātman;” so said he, “This transcendent radiance alone is the immortal, this alone is the fearless, this alone is the Brahman.”

THE ĀTMAN, THE SUPREME CONTROLLER OF THE BODY

Then, (after thus expounding the nature of the Brahman, the Sage Śākāyanya said unto the king thus): "This lore of the Brahman, this lore of all the Upaniṣad-s, O king! was expounded unto us, (the Vāla-khilya-s, known for their perpetual celibacy), by the lord Maitreya. I shall presently relate that unto thee." The reputed sages, the Vāla-khilya-s (of the size of the thumb), who had their sins completely destroyed, (through their austere penance), who were possessed of high spiritual power, (due to the intense heat-energy of the solar disc, wherein they had their movements) and endowed with perpetual celibacy, (due to the powers of action, perception and ideation of their outer and inner senses ever being turned upwards, through the practice of Yoga), are heard of in the scriptures. They, (the Vāla-khilya-s), spoke unto Brahman, (the creator), as follows: "O Lord! this body is non-sentient like a cart. Yoked with what sentient power does it appear to be sentient? By which power transcending the senses and the intellect is this great influence of turning what is non-sentient into sentient exercised? O Lord! pray do thou tell us, who is the installer of this power, through the influence of which, this body is endowed with sentience?" Whereupon the Lord Brahman made reply unto the Vāla-khilya-s as follows: "That reputed entity that is acclaimed by the scriptures as transcending all things, that entity which

is the pure one (transcending all inertia), (it being transparent sentience), the hallowed, (transcending mobility), the void, (bereft of the three Guṇa-s), the tranquillized, (with all illusions abated), rid of the powers of non-sentient action, subject to no higher control than its own, which is endless, (not being subject to limitations of space and time), wasteless, immobile, eternal, originless and dependent on its own resources, stands on its own greatness, (by the negation of everything else). It is through this Ātman that the body stands established as sentient. It is the same (Ātman) that animates this (body)." Whereupon they asked him thus: "How can this body, (which is really non-existent), be animated and infused with sentience in this manner by an impeller of this type, who is devoid of volition? How can there be such an impeller as this? Pray do thou explain all about this." The Lord replied unto them thus: (3, 4)

THE ĀTMAN AS THE PURUṢA PRESIDING OVER ALL

"The same (Paramātmān), that is subtle, ungraspable and imperceptible, that is symbolically represented as the Puruṣa, (looked upon by the knower as filling all the microcosms and macrocosms, with the Jiva- and the Īśa-tattva-s, though indivisible by himself, after assuming the Turya-state and becoming the all-controller), envelops the body, with a view to enter it as it were, preceded by intelligence, which forms a part of his own nature, (*viz.*, sentience) and endows

the body with full sentience, as if rousing one who has fallen asleep, in order to restore him to the state of full cognition, and thus activates the body. This part of (the sentience of) the Ātman, this Kṣetra-jña, (the conscious principle of the corporeal frame), recognizing the corporeal frame of every being as the sphere of his activity, is sentience alone, having as his indices aspiration, apprehension and application. This alone is the creator of the phenomenal world and the cognizer of the Universe and its real nature. By this primordial cause of sentience alone has this body been endowed with sentience as it were. This (Ātman) again is the supreme controller (of the body and the phenomenal world by having recourse to his powers of non-sentient action, knowledge and desire)." Whereupon the sages asked (Brahman) thus: "O Lord! how is it possible for this (Ātman) of such (an indivisible) nature to remain in parts?" Unto them Brahman replied thus: (5)

THE ENTRANCE, BY THE ĀTMAN, INTO
ALL CREATED BEINGS, IN THE CHARACTER
OF PRĀṆA

This (Paramātmān), that is verily the Prajā-pati, (creator), this alone remained before the creation. This (Paramātmān) did not delight in remaining alone and pondered awhile over himself (in the attitude, "Let me become many.") (That omniscient, unfettered entity, out of its own free will, or as if in sport,) created innumerable creatures. The creator saw his

creatures standing life-less like a log of wood and not recognizing him as their creator and did not delight at such a sight. He then thought unto himself thus : "Let me enter into their bodies with a view to rouse them into life." Then turning himself into what resembled air, he entered the interior of their bodies. He did not enter them as one. He, who is said to be the Prāṇa, the Apāna, the Samāna, the Udāna and the Vyāna (vital airs), having divided himself into (the said) five parts, entered their bodies, with the powers of action, knowledge and desire, in accordance with the nature of each type. (6)

THE REAL FORM OF THE FIVE VITAL AIRS

Then, that vital air, which courses upwards from the nose is the Prāṇa. That, which courses downwards through the nostrils is the Apāna. That, which propels the dense fluid-food downwards, so as to reach the Apāna, (alimentary) region and which conveys (and distributes) the rarefied (digested) fluid-food evenly among the several organs and parts of the body is the Samāna. That which causes drink and food to be swallowed and vomitted is the Udāna. That with which all the (seventy-two thousand) Nāḍī-s, (vessels, nerves, tubes and their ramifications) are pervaded is the Vyāna. (In this manner, through the entry of the power of action, all creatures of the Ātman are activated). (7)

THE REAL FORM OF THE VAIS'VĀ-NARA-FIRE

Then, the vital air, known as the Upāṁs'u, sets on the vital air known as the Antar-yāma. Likewise the Antar-yāma sets on the Upāṁs'u in its turn. Due to their impact, in the middle of the Nāḍī reaching up to the ear, there is generated heat, which heat is the Puruṣa (of the gross body) and which Puruṣa again is the Vais'vā-nara-(fire of the bowels). (The identity of the Puruṣa of the gross body with the Vais'vā-nara-fire) has been related elsewhere, (in another Ś'ruti, thus :) "This Agni is the (fire, known as) Vais'vā-nara. This fire occurs in the interior of the Puruṣa (of the gross body). By this fire is the food (in the bowels) cooked (and rendered digestible), the food which is eaten. Out of this (fire in the bowels) is produced the sound, which the Puruṣa hears inwardly, with his ears closed. [As sound is caused by fire, (in accordance with the other Ś'ruti-s,—“The Prāṇa is of water, the vocal organ is of fire.”—“Fire having become the vocal organ, entered the mouth”)—the existence in the bowels, of the Vais'vā-nara-fire, is established beyond doubt by the sound heard inwardly.] When the Puruṣa holding sway over the internal fire, has his exit, (out of the Puruṣa of the gross body), then he, (the former Puruṣa), does not hear this inward sound. [From the above is established the identity of the Puruṣa of the power of action holding sway over the gross body, with the Puruṣa of the power of sentience, controlling the internal fire right through the period of origin,

continuance and cessation of the gross body and the internal fire.] (8)

THE PARAMĀTMAN OF THE CHARACTER OF THE JĪVĀTMAN OF THE GROSS BODY

The Puruṣa, (the Paramātmān), who entered, in this manner, (the interior of the body), after splitting himself into five parts, (*viz.*, the Prāṇa and other vital airs, and attained the form of the Vaisṛvā-nara-fire, for the upkeep of the gross body), (that same Puruṣa, the Jīvātmān of the gross body, endowed with the powers of action and sentience), placed in the cavern of the heart, (like treasure in a treasure-house), endowed with the apprehending mind, possessed of the sheath of the vital airs of diverse forms and ever truthful in his volitions, (such volitions proving invariably faithful), is verily the reputed Paramātmān. That (Paramātmān), standing in the interior of the heart of the Puruṣa (of the gross body), not having achieved the gratification of his desire, conceived thus—"Let me attain the object of my desire". Then having pierced through these (individual gross bodies), of his own accord, by means of the five rays (emanating from himself and) issuing out of these gross bodies, (the Ātman) enjoys the objects of his desire. These reputed rays (of the Ātman) are the organs of perception, (such as the ear and the like), assuming the form of the reins. The organs of action, (such as the vocal organ and the like), form the horses. The gross body alone is the chariot.

The mind is the charioteer. The illusion created by latent desires is the whip. Lashed with that whip, this body-chariot verily moves round and round, like the potter's wheel turned by the potter. This body, which is non-sentient like a chariot, is activated (and made to appear) as if possessed of sentience, only by this (Ātman), with his rays. This (Ātman) is therefore the supreme controller of this (Puruṣa of the gross body). [Thus it follows that the Paramātmā remains as the supreme controller in the gross bodies of all beings, with a part of his own playing the role of the Jīvātmā, the Puruṣa of the gross body.] (9)

ATTACHMENT TO WORLDLY EXISTENCE, ONLY APPARENT IN THE PARAMĀTMAN

This reputed Paramātmā, (that enters with a part of himself, in this manner, all bodies of his own creation, comprising the microcosm and the macrocosm) only apparently moves in every one of these bodies, as though subject to the influence of this (body-chariot), as if overpowered by the fruits of actions (meritorious and sinful, of the body) of a white and a dark colour, (leading to prosperity and misery, respectively). This Paramātmā, who, because of his indistinctness, subtlety, imperceptibility, incomprehensibility and absence of individuality, is not subject to any Upādhi-s, (distinctive attributes operating as limitations of time, space and substance) and is by himself incapable of actions of any kind, is, however, reduced to the position

of a doer of actions, (with actions attributed to him out of sheer ignorance). (10)

THE PURE FORM OF THE ĀTMAN

(Though apparently activating), this Paramātmān, that is pure, (being devoid of the flaw of ignorance), profound (because of his fulness), immobile (like a mountain), without smear, (such as of sin), undistracted (because of his being devoid of action), non-aspiring (because of the non-existence of things apart from himself), stands as witness, (indifferent to anything that may happen about) and at the same time apparently enjoying the fruits of his own actions and hiding himself behind the veil of the three Guṇa-s, (rhythm, mobility and inertia and their concomitants, name, form, action, doer and the like), (but really remaining without such a veil), stands (as the Brahman alone), stands (as the Brahman alone). (11)

PRAPĀTHAKA III

THE REAL FORM OF THE BHUTĀTMAN, COURSING THROUGH WORLDLY EXISTENCE

Then the Vāla-khilya-s said unto Brahman thus :
“O Lord ! In this manner, thou hast indicated the greatness of the Paramātmān as of this nature, viz.,

directing the course of the world and yet not being attached to it. In that case, is there a Paramātman, other than and differing from the one indicated by thee, who, being overpowered by the fruits of his own actions, (meritorious and sinful), of a white and of a black colour, (leading to prosperity and misery), reaches the wombs of good or bad mothers, as the case may be and thereby attains the superior state of not reincarnating at all again, or the inferior state of coursing through an endless series of reincarnations and in consequence whirls round and round, being overwhelmed with the two states of existence? Of the two, which is the real Paramātman, the one transcending worldly existence altogether or the other, who, somehow or other, courses through worldly existence, of the one or the other variety? "Unto them the Lord replied thus: "Verily there exists another type of Paramātman, differentiated from the Paramātman just now indicated by me and that is known as the Bhūtātman, (the Ātman of beings), who, being overpowered by the fruits of his own actions, (meritorious and sinful), of a white and of a black colour, (leading to prosperity and misery), reaches the wombs of good and bad mothers, as the case may be, and thereby attains the superior state of not reincarnating at all again or the inferior state of coursing through an endless series of reincarnations and in consequence whirls round and round, being overwhelmed by the two kinds of existence. Another explanation is given of the aforesaid. By the term, "Bhūta", are indicated

the five non-quintuplicated subtle elements. The body is said to be the aggregate of these subtle and gross elements, (the gross body being made up of the first three of the five gross elements, the subtle body of air, and the innermost subtlest body of ether). What is said to be the Ātman of the body is said to be the Bhūtātman. There is the Ātman, (the sentient part) of this body (made of the innermost subtlest ether), resembling a tiny drop (of oil) spread over a Puṣkara (lake). It is the Puruṣa (in the innermost ether of the body) that is overpowered by the diverse latent properties derived from Prakṛti. On account of such overpowering, he (the Puruṣa), attains the state of thorough delusion, even as a piece of the clearest crystal becomes tinged, when set on by different colours. Without perceiving the supreme controller of action, (the Kūṭa-stha), established in himself as the non-deluded, (non-changing, immanent, innermost Sūtrātman), being satisfied with the impact of the stream of attributes (of matter), such as rhythm, (mobility and inertia) and their concomitants, (sound, touch, form, taste, and smell) and consequently contaminated and rendered flurried, fickle, greedy, passionate, distracted, and full of individuality, ever affected by regard for persons denoted by the words, such as "I" and "He", and pride of possession of property and power, indicated by the words, "Mine" and "This", and other similar conceptions, (this Puruṣa of) the Bhūtātman binds the bondless, innermost Ātman through the Ātman, (the mind), (and brings about self-inflicted bondage), even as a fowler would a bird, by

means of a net, and whirls round and round, overpowered by the fruits of his previous Karma. (1, 2)

OTHER TESTIMONY FOR THE EXISTENCE OF THE BHŪTĀTMAN

Then, (what has been said above about the Bhūtātman) has been said in another place, (in some other Upaniṣad). This Bhūtātman is verily the doer, while he, who causes actions to be done by the organs of the body is the innermost Puruṣa, (the Antar-yāmin), (that resembles the power of attraction immanent in a piece of magnetic iron). Even as a mass of iron, which is made to yield to fire, (by being heated in a furnace), when hammered by the workers, (black-smiths), assumes manifold shapes, even so this Bhūtātman, when he is made to yield to the innermost Puruṣa, (the Antar-yāmin), and forcibly acted upon by the Guṇa-s, assumes diverse states. The three Guṇa-s, (rhythm, mobility and inertia), reacting on (the diverse orders of beings generated from) the four thousand millions of Yoni-s, (wombs), there is verily the possibility of the triplication of (beings, animate and inanimate, assuming) diverse forms. (These thousands of millions of beings possessed of) the three properties are prompted by the Puruṣa, even as the potter's wheel is turned by a potter. Even as, when a mass of iron is being hammered, it is (the iron and) not the fire that is made to yield (and turned to diverse shapes), even so this Puruṣa, (the Antar-yamin), does not yield (and abide in millions of wombs), merely because he is conjoint with the Bhūtātman. (3)

ANOTHER TESTIMONY FOR THE DIVERSITY OF THE BHŪTĀTMAN

Again, it has been said also elsewhere, (in some other S'ruti), that this body is generated by the intercourse of man and woman alone, and when closely looked into, is verily forsaken by the Ātman abiding therein, as being a veritable hell. It has issued out of the urinary passage, is a bundle of bones, is daubed on with flesh and bound with the integument, is well-packed with many impurities, such as faeces, urine, bile, phlegm, marrow, fat, serum and others, ultimately turning out to be a veritable store-house, (filled with the various causes that contribute to bondage, such as, delusion, ignorance and the like). (4)

ANOTHER TESTIMONY FOR THE POSITION THAT THE BHŪTĀTMAN IS ONLY THE GROSS BODY

Again, it has been said also elsewhere, (in some other S'ruti), that this Bhūtātman, attended with the following qualities, innate and extraneous, *viz.*, delusion, fear, sorrow, sleep, sloth, vulnerability, dotage, grief, hunger, thirst, niggardliness, anger, scepticism, ignorance, spite, whimsicality, cussedness, attachment to children and other kith and kin, fondness of the company of women, close-fistedness, violence, dalliance, perverted vision, envy, lust, want of fortitude, fickleness, covetousness, hoarding tendency, partiality to friends, coveting after others' women, aversion for objects of pleasure not to

one's taste, partiality for objects of pleasure which are to one's liking, and other qualities appealing to one's mobility and completely overpowered by them, attains for that reason diverse forms, attains for that reason diverse forms—Thus. (5)

PRAPĀṬHAKA IV

ABSENCE OF ESCAPE FROM WORLDLY EXISTENCE WITHOUT RECOURSE TO THE PRACTICE OF RIGHTEOUS CONDUCT

¹ [Then, (the Vāla-khilya-s), that had attained perpetual celibacy, through the control of the organ of speech and other organs of action and perception, as well as the mind and other inner senses, being filled with wonder, approaching (Brahman) at close quarters addressed him thus: "O Lord! Pray do thou impart instruction unto us. Thou art our only resort. There are no others. Who is the guest of this Paramātmān, by paying attention to whom, this (Bhūtātmān) will be merged in this Paramātmān, after giving up all attention to this (worldly existence)?" Thereupon, Brahman replied unto them thus:] "It has been said also elsewhere, (in some other Śruti), that the only means of safeguarding the Bhūtātmān from having the tortuous course of swirling in worldly existence, is (the acquisition

¹ The initial portion of this Prapāṭhaka, within rectangular brackets, occurs as an additional passage in two of the collated editions of this Upaniṣad.

of the knowledge of the truth of the Brahman, culminating in the state of aloneness, attainable through the consummation of the fruits of) righteous conduct previously accumulated, even as the only means of warding off facing the coupled-up waters of the tidal bores in estuarial rivers, (which recur at frequent intervals), is to resort to the wide expanse of the ocean. Otherwise the frequent recurrence of death (following birth and once again birth following death and so on) can by no means be warded off in the case of the Bhūtātman. Death does not spare him who is tethered like a cow, with the cords of actions by no means bearing wholesome fruit; him who is devoid of the initiative to act in his own interest, like a caged prisoner; him who is amidst great horrors of various kinds, like one who is in the clutches of Yama in hell; him who is exulting over his wife and children, like one intoxicated with drink; him whose mind is swirling, like one in the grip of his sins; him who is stung by adversity, like one bitten by a big cobra; him who is blind with passion, like one groping in pitch darkness; him who is full of deceit, like a conjuror; him who is full of false perception, like a dreamer; him who is insipid, like the core of a plantain tree; him who changes his guise every moment, like the actor on the stage; and him, who puts on a fanciful mask, like a wall painted with variegated designs. Then what is said to the same effect follows. Objects of sensual pleasure, such as sound, touch and the like, are veritable snares. The Bhūtātman lured by their charms, will not

remember to the least extent the most exalted state (of remaining as the Brahman alone). (1)

PRACTISING ONE'S OWN DHARMA, THE ONLY FORM
OF COUNTERACTING THE BANE OF
WORLDLY EXISTENCE

This is verily the rule relating to the protection of the Bhūtātman, (from the danger of worldly existence). What is known as the Vidyā (of the truth of the Ātman), that alone is the safeguard. The means to be adopted therefor is the entering into the stages of life prescribed for the purpose by the S'āstra-s, and pursuing the course of right conduct, laid down for the performance of daily austerities and the like. The course of right conduct, only when pursued as prescribed, sustains all things relating to one's own Ātman. Even as the main trunk of a tree supports the other branches and by so supporting grows upwards, even so, the prescribed course of conduct, by sustaining all things relating to one's own Ātman, contributes to his (the Bhūtātman's) attaining the most exalted state of the Brahman. Otherwise, (for want of such sustenance), the Bhūtātman falls down (like the tree). This alone is the Dharma, (course of conduct), prescribed in the Veda-s (and their divisions and subdivisions), for the diverse classes of men, in their various stages in life. By transgressing the said course, no one becomes an adept. He who remains faithful to his course, he alone is known as an austere

sage. This has been said also elsewhere. For him who is devoid of austerity, there is neither the attainment of the knowledge of the Ātman, nor the expiation (of sin) through pure conduct). Thus says the Śruti. (Hence it follows that) through austerity is attained rhythm, (wherefrom spring knowledge, detachment and other good qualities). From rhythm is attained the mind solely absorbed in the aspect of the Brahman. Through such mind is attained the perception of the Ātman. With the attainment of the state of the Ātman, one renounces. (No one returns thereafter to worldly existence anymore). (2)

LIBERATION ONLY TO ONE WITH A CLEAR MIND

There occur the following verses: Even as fire, when no fresh fuel is added on to it, gets abated in its own source (the burnt fuel), even so with the extinction of functioning (in things apart from the Brahman), the mind gets tranquillized in its own source, (the Kūṭa-sthātman). To the mind, that is tranquillized in its own source, that develops the desire of the form, "I existence am alone," and is not deluded by the objects of sensual pleasure, false phenomena, (such as the body and the like) that are apart from the Ātman, and follow in the wake of accumulated Karma and the like, appear like a mirage, so long as knowledge of the peerless Brahman has not dawned. (With the dawn of the sun of such knowledge, the darkness of false perceptions vanishes, leaving the counterpartless Brahman alone as the residual substratum). The mind

alone is worldly existence, (hiding the absolute truth of the Brahman from view). One should, therefore thoroughly uproot it with great effort, (through the study of the various systems of Vedānta and with the growing conviction that there is no mind apart from the Brahman). On whatever has one set his mind, that alone he ultimately becomes. This ancient truth should be preserved as a profound secret. It is verily through the transparency of the mind, that the Yogin destroys the clusters of good and bad Karma. Hence, one with a transparent Ātman, (mind), by taking his stand on the peerless Ātman alone, achieves the imperishable bliss (of the Brahman). Should the mind of one attached to sensual pleasures, to the point of being completely saturated with them, be likewise absorbed in the Brahman, then, who will not be liberated from bondage? (Bondage is verily generated by the mind straying outwards and not facing the innermost Ātman, that is nondifferentiated from the Brahman). The mind is verily of a twofold character, the pure and the impure. The impure mind is full of desires and misconceptions, while the pure mind is devoid of them. When the mind, (through the strength of Yoga), attains the state of non-mindedness, by being rendered devoid of the defects of inactivity and perplexity and also rid of fickleness, then it attains the highest state of the Brahman. The mind should be restrained, only till it seeks its repose in the Brahman, in the cavern of the heart, with the ignorance of the Ātman and the concomitants thereof completely destroyed. Only

this is the right kind of perception and the right type of the climax of liberation. All other expositions made about liberation and bondage are laboured ones, found only in books. It is impossible to describe, adequately in words, the bliss the Yogin would attain from his mind, purified and purged of all its impurities, through Nir-vikalpa-samādhī, (ecstatic trance of the changeless variety) and ever seeking repose in the Brahman. That bliss is realized by the Yogin, at the time of Samādhī, of his own accord, through his inner sense, that has assumed the aspect of the Brahman. Even as water mixed with water, is water alone, as fire mingled with fire is fire alone, as the ether (of the pot), when mixed with the vast expanse of ether, (when the pot is broken), is ether alone and none of these (mixed up elements) stands differentiated from the other (ingredient mixed), even so the mind, when turned inwards and absorbed in the Ātman, is the Ātman alone. The Puruṣa with his mind so absorbed is liberated. The mind alone is the cause of bondage and liberation of all human beings. The mind engrossed in worldly pleasures is said to lead to bondage, while the mind freed from the influence of such pleasures is said to lead to liberation. (3)

RESORTING TO THE LORD, FOR TRANQUILLIZING THE MIND

Then the Kautsyāyanī-stuti, in praise of the Lord, the cluster of Mantra-s (of that name), the seer of which

is the sage of that name, intended for the attainment of tranquillization of the mind: "Thou art Brahman, (the creator), thou art verily Viṣṇu, (the sustainer), thou art Rudra, (the destroyer), thou art Prajā-pati, (the protector of thy progeny), thou art the fire, Varuṇa and Vāyu, thou art Indra, thou art the Moon, thou art Manu, (the progenitor of the human race), thou art Yama, (the god of death), thou art the earth, thou art the unswerving Acyuta, thou takest thy stand in the celestial world, for carrying out thine own high purpose, (of remaining as the Brahman alone) and for the purpose of the natural well-being of the world at large, out of thy grace. My salutation unto thee, O Lord of the Universe! the Ātman of the Universe, the doer of the work of the Universe, the enjoyer of the Universe, the originator of the Māyā (illusion) of the Universe thou art. Thou art the one that delightest in the play of the Universe, the Great Lord. My salutation unto thee, the tranquillized Ātman, wherein all things apart from the Ātman seek their final repose. My salutation unto thee, the profoundest of all secrets, the incomprehensible, the immeasurably blissful, the originless and the endless"—thus. (4)

THE ĀTMAN ASSUMING THE FORM OF THE
PHENOMENAL WORLD, WHEN SUBJECT
TO LIMITATION

All this (phenomenal world of created things) was verily one indivisible darkness at first, (before

creation and) thereafter, that darkness, being lifted and stirred to action by the Paramātmān, (the all-witness), attained instability. This was verily the form of mobility, (wherein darkness stands abated). That mobility, when stirred to action, became unstable. This was verily the form of darkness. That darkness again, when lifted, assumed a form different from darkness. This was verily the form of rhythm, (wherein there was neither mobility, nor darkness). This rhythm alone was then stirred to action. That assumed a form different from rhythm, (that of the Bhūma-liṅga indicated by abundant radiance of the essence of mobility and rhythm). This then is the Aṃśa, (essential part), (of the Brahman), possessed of sentience alone, the Kṣetra-jñā, (the conscious principle in the corporeal frame) of every Puruṣa (of the gross body), standing as the Kūṭa-stha and having as his indices, aspiration, apprehension, and application, the progenitor of the phenomenal world. The primary bodies of the Aṃśa of the Brahman are (the Svarāj), Brahman, (the Samrāj), Rudra and (the Virāj), Viṣṇu. Then what is the mobile part, (the radiance of the Bhūma-liṅga), is the reputed Lord Brahman, (the creator). What is the inert part of the same is the reputed Lord Rudra. What is the rhythmic part of the same is the reputed Lord Viṣṇu. This Aṃśa, (the radiant Bhūma-liṅga), (the Ātman that is the prime cause), though one only, becomes three-fold, (through the three bodies aforesaid), then becomes eight-fold, (of the form of the eight Vasu-s), then becomes eleven-fold, (of the

form of the eleven Rudra-s) and then twelve-fold, (of the form of the twelve Āditya-s) and last of all becomes innumerable, (of the form of the countless beings of the phenomenal world). Being thus produced in numberless forms, that (Ātman) alone moves inside and outside these beings generated out of himself. Hence he is the main-stay of all beings and their supreme controller. This Ātman remains both inside and outside, [as the Aṃśa, (essential part) and the Aṃśin, (the whole), though really impartible], remains both inside and outside. (5)

THE VAJRA-SŪCIKOPANIṢAD

[This Upaniṣad, which is the Thirty-sixth among the 108 Upaniṣad-s and forms part of the Sāma-veda, under the pretence of determining the real character of a Brāhmaṇa, expatiates on the state of the non-qualified Brahman].

INTRODUCTORY EULOGY OF THE VAJRA-SŪCI

I shall presently relate the Vajra-sūci-s'āstra, which cuts through ignorance, casts a slur on the reputation of those devoid of the knowledge (of the Brahman), and embellishes those endowed with the eye of such knowledge. (1)

WHO IS VERILY A BRĀHMAṆA ?

There are the four classes (differentiated by birth) : the Brāhmaṇa, the Kṣattriya, the Vaiśya and the S'ūdra. That the Brāhmaṇa is the foremost among these classes is in entire accord with the Vedic Texts and authoritatively pronounced by the Smṛti-s. There is however a point worthy of clarification in this connection : Who is verily the Brāhmaṇa ? Is it the Jīva ?

Is it the body ? Is it the class ? Is it the knowledge ?
Is it the Karma, (previous, present or prospective) ? Is
it the pious performer of religious duties ? (2)

THE JĪVA, NOT THE BRĀHMAṆA

Of these, (should) the first (position), that the Brāhmaṇa is the Jīva, (be assumed by one), that is not (really so), (for the following reasons): that, amidst the large number of previous bodies, (wherein he abode) and the large number of prospective bodies, (wherein he is likely to abide hereafter), the Jīva's form is identically the same as ever; that, as regards even one (particular) Jīva, there is scope for diverse bodies, in accord with the stress of his previous Karma; and that the form of the Jīva in all bodies, (past, present or prospective), of the several distinct types, is one and the same. Hence it follows that the Jīva is not the Brāhmaṇa. (3)

THE BODY, NOT THE BRĀHMAṆA

Then, (should the position) that the Brāhmaṇa is the body, (be assumed by one), that is not (really so), (for the following reasons): because of the identity of form of the body among all classes of human beings, down to the Caṇḍāla, (out-cast); because of the identity of its being composed of the same five elements and likewise possessed of the occurrence of old age, death, virtuous and vicious proclivities, as a common feature;

also on account of the absence of any common design (in the complexion of the four classes), such as, that a Brāhmaṇa is of a white complexion, a Kṣātriya red, a Vaiśya tawny and a Sūdra dark ; and lastly, for the reason that there would be the possibility of the sons and other kinsmen becoming tainted with the sin of having killed a Brāhmaṇa, whenever they should chance to cremate the bodies of their deceased fathers or other kinsmen. Hence it follows that the body is not the Brāhmaṇa. (4)

CLASS (BY BIRTH), NOT THE BRĀHMAṆA

Then, (should the position), that the Brāhmaṇa is the class (by birth) (be assumed by one), that is not (really so), for the reason that there happen to be various species among creatures, other than the human, (unto which alone the Brāhmaṇa belongs). There are, (again), several Mahārṣi-s of diverse origin. We have heard from the sacred books that Ṛṣya-sṛṅga was begotten of a female deer, Kauśika of Kuśa-grass, Jāmbūka from a jackal, Vālmīka from an ant-hill, Vyāsa from a fisher-girl, Gautama from the back of a hare, Vasiṣṭha from the celestial nymph, Urvasī, Agastya from an earthen jar and so on. Notwithstanding the nature of their origin, there are among these, several great sages, who have taken the highest rank, having given proof of their highest wisdom. Hence, it follows, that class (by birth) is not the Brāhmaṇa. (5)

KNOWLEDGE, NOT THE BRĀHMAṆA

Then, (should the position), that the Brāhmaṇa, is knowledge (of the Brahman), (be assumed by one), that is not (really so), for the reason that there have been (cases of) many Kṣattriya-s and others, who have attained the highest end and aim of life, (the Brahman), and been recognized for their high merit. Hence, it follows, that the knowledge (of the Brahman) is not the Brāhmaṇa. (6)

KARMA, NOT THE BRĀHMAṆA

Then, (should the position), that the Brāhmaṇa is Karma, (be assumed by one), that is not (really so), for the reason that the Karma of all beings, whether commenced in the present incarnation, or accumulated during the prior incarnations, or yet to commence in a prospective incarnation, appears alike in relation to Dharma, (pious conduct) in general and that only prompted by Karma do virtuous people take to austerities. Hence, it follows, that Karma is not the Brāhmaṇa. (7)

THE PIOUS PERFORMER OF RELIGIOUS DUTIES,
NOT THE BRĀHMAṆA

Then, (should the position), that the Brāhmaṇa is the pious performer of religious duties, (be assumed by one), that is not (really so). For, there have been

(instances of) several Kṣatriya-s and others, who have lavished gold (not necessarily as pious offerings connected with rituals). Hence, it follows, that the pious performer of religious duties is not the Brāhmaṇa. (8)

THE ACTUAL SEER OF THE NON-DUAL ĀTMAN ALONE, THE BRĀHMAṆA

Then, who is verily the Brāhmaṇa ? He, who, after directly perceiving with his own eyes, like the Āmalaka-fruit on the palm of his hand, the non-dual Ātman, that is devoid of distinctions of class, property or action, that is devoid of all defects, such as the six human infirmities, (grief, illusion, hunger, thirst, decay and death), the six states, (being, birth, growth, ripening, waning and perishing), [that is devoid of the six enemies (lust, anger, greed, infatuation, pride and spite), the six Kośa-s, (integument, flesh, blood, bones, tendons and marrow) and the like], that is of the form of truth, sentience, bliss, and eternity, that is by itself devoid of distinctions and is yet the basis of all distinctions, that is immanent as the Antar-ātman in all beings, that pervades the interior and exterior of all, like ether, that is of the nature of the bliss indivisible, that is immeasurable, that could be realized only through self-experience and that manifests himself as the innermost Ātman, in the direction opposite to the inner and the outer groups of senses, becomes one who has discharged his duties in full, and in consequence becomes devoid of defects such as desire, misconception,

passion, hatred and the like ; equipped with tranquillity, self-control, compassion, companionship with the virtuous and the like qualities, rid of the six states (of being, birth, growth, ripening, waning and perishing), free from spite, covetousness, greed, bewilderment and the like, such a one, (possessed of the above qualifications), with his mind unaffected with pride, individuality and the like (and held under complete control) is alone the Brāhmaṇa. This is the final conclusion arrived at, after a close study of the Veda-s, the Smṛti-s, the Purāṇa-s and the Itihāsa-s. Otherwise the accomplishment of the state of the Brahman is altogether impossible. Hence, (having become a Brāhmaṇa duly embellished with the administration of the forty-four sacraments prescribed in the Veda-s, the Smṛti-s and other sacred books), one should meditate on the Ātman, as the non-dual, peerless Brahman alone, one should meditate on the Ātman as the non-dual, peerless Brahman alone, which is the infinite existence, pure sentience and unsurpassed bliss, which is the infinite existence, pure sentience and unsurpassed bliss—Thus the Upaniṣad.

THE SĀRĪRAKOPANIṢAD.

[This Upaniṣad, which is the Sixty-second among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajurveda, after expounding the Twenty-four Tattva-s, (eternal verities), ends with demonstrating the necessity for the correct understanding of the highest truth of the Brahman, through the negation of the reality of the existence of the Twenty-four Tattva-s, which are after all apart from the peerless Brahman.]

THE BODY CONSTITUTED OF THE FIVE ELEMENTS

(Whereas for the correct understanding of the Brahman, the negation of everything other than the Brahman is essential, and whereas, as preliminary thereto, a correct knowledge of the constitution of the human body is also essential), for that reason, it is expedient to amplify the theme), as under. The (human) body is a collection of the (five) great elements, earth and others. Whatever is hard (in that body), that is of earth ; whatever is liquid, is of water ; whatever is warm, is of fire ; whatever moves (from one part to another), is of air ; and whatever is of the nature of a cavity is of ether. (1)

THE ORGANS AND THE OBJECTS OF PERCEPTION,
RELATED TO THE ELEMENTS

The ear and others are the organs of perception. The ear originates from ether ; the integument, from air ; the eye, from fire ; the tongue, from water ; and so also the nose, from earth. In the same manner, in the order of the organs, the objects of perception, sound, touch, form, taste and smell, take their origin from the great elements (concerned), earth and others. (2)

THE ORGANS AND THE OBJECTS OF ACTION,
RELATED TO THE ELEMENTS

The organs of action are what are known as the vocal organ, the hands, the feet, the anus and the genitals. The objects of action, are in order, articulate expression, grasping, locomotion, evacuation and sexual pleasure, and are, in order, evolved from the great elements, earth and others. (3)

THE FOUR INNER SENSES

The mind of volitions, the intellect, the self-conscious mind, and the thinking mind, these constitute the inner senses. Volition and doubt, determination, affection and decision, these functions fall within the range of the aforesaid inner senses respectively. The seat of the mind of volitions is inside the neck ; that of the intellect

is the face ; that of the self-conscious mind is the heart ;
that of thought is the navel. (4)

THE RELATIONSHIP OF THE PARTS OF THE BODY WITH THE ELEMENTS

Bone, membrane, vessel, hair and flesh, these parts are of the character of the earth-element. Urine, blood, phlegm, semen and sweat, partake of the character of water. Hunger, thirst, sloth, infatuation and the sexual impulse, partake of the character of fire. Circulation, bursting, the lifting and lowering of the gross eyes and the like, partake of the character of air. Lust, anger, greed, infatuation and fear, partake of the character of ether. (5)

PROPERTIES OF THE ELEMENTS

Sound, touch, form, taste and smell, are the properties of earth. Sound, touch, form, and taste are the properties of water. Sound touch and form are the properties of fire. Sound and touch are the properties of air. Sound alone is the property of ether. (6)

THE SPECIFIC CONSEQUENCES OF THE THREE GUṆA-S, RHYTHM AND OTHERS

There are the three Guṇa-s, characterized as Sattva, Rajas, and Tamas, (rhythm, mobility, and inertia). Non-violence, truthfulness, non-stealth, celibacy, abstinence:

from receiving (from others), absence of anger, faithful service unto the Guru, cleanliness, satisfaction, moral rectitude, humility, absence of conceit, belief in the existence of God, and non-hindrance relating to the manifestation of the Ātman in his real state : all these qualities are to be known as specially characterizing persons of a Sāttvic (rhythmic) nature. " I am the doer," " I am the enjoyer," " I am the speaker : "—he, who thinks in this manner is a person possessed of self-conccit. Those are said to be the qualities of persons of a Rājasic (mobile) nature, by exponents of the Brahman, that are the most exalted in their self-realization. Sleep, sloth, infatuation, passion, sexual impulse and stealth : these are said to be the qualities of persons of a Tāmasic (inert) nature, by exponents of the Brahman. In the higher worlds, the man of the Sāttvic type (finds a place), in the mid-ethereal regions, he of the Rājasic type (finds a place), while he of the Tāmasic type (finds a place) in the nether worlds— Thus. Perfect knowledge is Sāttvic, knowledge of righteous conduct is Rājasic, while the intense darkness (of ignorance) is Tāmasic—Thus. (7-13)

THE FOUR-FOLD STATES

There are four kinds of states : waking, dreaming, sleeping and the Turīya (the fourth state). Waking is attended with the fourteen Karaṇa-s (organs), made up of the five organs of perception, the five organs of action and the four inner senses. Dreaming is attended

with the four inner senses alone. Sleeping has the only Karāṇa, (inner sense), of Citta, (the basis of memory). The Turiya (fourth state) is what is conjoint with the Jivātman alone. (14)

THE REAL FORM OF THE KṢETRA-JÑĀ

Of the Jivātman and the Paramātman, standing between A-vidyā, (nescience), and Vidyā, (gnosis), with their eyes wide open and shut respectively, (in the matter of the perception of things apart from the Ātman), the Jivātman is known as the Kṣetra-jñā. (15)

THE FORM OF THE KṢETRA

The subtle body made up of the seventeen—*viz.*, the (three) quintuples of the organs of perception, the organs of action and the Prāṇa-s, (vital airs), along with the mind and the intellect, this is known as the Liṅga-sarīra. The mind, the intellect and the self-conscious principle, ether, air, fire, water and earth, these are the eight Prakṛti-s. There are sixteen others. They are the Vikṛti-s, (transformations of the aforementioned Prakṛti-s): *viz.*, the ear, the integument, the eyes, the tongue and the nose considered as the fifth; the anus, the genitals, the hands, the feet and the vocal organ considered as the tenth; sound, touch, form, taste, and smell; (and the vital air). The twenty-three (made up of the eight Prakṛti-s and the first fifteen of the aforesaid Vikṛti-s) are the Tattva-s, (eternal verities), relating to Prakṛti. (16-19)

THE PRAKṚTI AND THE PURUṢA

The twenty-fourth Tattva is the A-vyakta, the chief (Tattva). That which completes this group of twenty-four Tattva-s, (as the twenty-fifth Tattva), with its own form, that is the Puruṣa, (the Jivātman), (which, when deprived of this feature of its filling up with its own form this group of twenty-four Tattva-s, itself becomes) the Paramātman, (the peerless Brahman alone) —thus the Upaniṣad. (20)

THE S'UKA-RAHASYOPANIṢAD

[This Upaniṣad, which is the Thirty-fifth among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajurveda, deals with the exposition of the true import of the Praṇava and the Mahā-vākya-s bearing on the Brahman, as given by Śiva unto S'uka, after initiating him into the lore of the Brahman, at the request of Veda-vyāsa, his father, and winds up with an account of the attainment of aloneness by S'uka, through Śiva's grace.]

INTRODUCTION TO THE RAHASYOPANIṢAD

Then, (after attaining the requisite qualifications), for the reason (that the delusion relating to worldly existence could be got rid of only through the acquisition of the knowledge of the Ātman), we shall presently expound the Rahasyopaniṣad, (which expounds the secret of all secrets, on listening to which even once, ignorant folk would be rid of all delusions and reach the exalted state). After worshipping Brahman, (their foremost leader and Guru), and prostrating themselves before him, the Devarṣi-s, (celestial sages), asked him thus: "O Lord! pray, do thou relate unto us the Rahasyopaniṣad."

(1, 2)

THE IMPARTING OF THE PRAṆAVA-BRAHMAN
UNTO S'UKA BY S'IVA

Quoth he, (Brahman), thus: In days of yore, Vyāsa, the most enlightened (among the sages) and the repository of the four Veda-s and the severest forms of austerities, prostrating himself before S'iva, who was with Ambā, (his spouse), spoke thus, with hands clasped in prayer: S'rī Veda-vyāsa said: "O Lord of Lords, the greatest among the enlightened ones, that hast taken the vow of emancipating (those that believe in the existence of things apart from the Ātman, from the bondage of worldly existence), the period for initiating into (the knowledge of) the Brahman, of my son, S'uka, in keeping with the sacraments prescribed by the Veda, has just now arrived. O Preceptor of the World! His initiation into (the knowledge of) the Brahman should be graciously performed by Thee." Īśvara replied (unto him thus): "When initiated into the knowledge of the transcendent Brahman, (which is verily of my character and is the actual state of perpetual aloneness), thy son shall, (with unimpaired vision), attain enlightenment of his own accord, after giving up (all delusion), as a result of intense detachment." S'rī Veda-vyāsa says: "When my son is initiated by thee, (that art no other than the transcendent Brahman), through thy grace, O Lord! may my son at once become the knower of all things. Having earned thy grace, he will surely attain the four-fold liberation. Hence do I crave thy help in the

ceremony of his being invested with the sacred thread, (the insignia of the twice-born class). After being initiated by thee, let my son, S'uka become whatever he chooses to become, (whether a house-holder or an ascetic)." Listening to these words of Vyāsa in the assemblage of the celestial sages, S'amṇhu was pleased along with Ambā, (his spouse), to be installed in a splendid seat, to take part in the initiation of S'uka. Thereupon, S'uka, (though already fully equipped with the knowledge of what ought to be known), reached that place with profound devotion (unto Parames'vara), (with a leaning towards leading the life of a Parama-haṃsa, in keeping with the Vedic injunction, that one should resort to his Guru, with sacred fuel in hand, to attain the knowledge of the Brahman), though he had already been initiated into the Praṇava-brahman, [with its range extending as far as the Turya-turya, by the Lord Parames'vara, after propitiating him with prostrations and the like, (through Dakṣinā-mūrti), in accordance with the time hallowed usage]; he reached S'iva once again, (with a view to seek instruction regarding the import of the Mahā-vākya-s, the great sacred texts bearing on the Brahman) and addressed S'iva thus :

(3-10)

THE GREATNESS OF THE RAHASYOPANIṢAD

S'ri S'uka said thus : "O foremost among the Gods, the Omniscient, that is characterized by infinite existence, pure sentience and unsurpassed bliss, O Lord

of all beings, ever delighting in the company of Umā ! bestow thy grace (on me), O Treasure-mine of mercy ! The true nature of the transcendent (Turya-turya)-Brahman inhering in the Praṇava, has already been taught (by thee). I desire to hear from thee specially (about the group of) Mahā-vākya-s, (Vedic texts), "That thou art," and the like, commencing from "Prajñāna is the Brahman", (derived from the Praṇava and its limbs), in their true spirit with their six Āṅga-s and in their order, [with a view to honour the Vedic tradition, that a Parama-hansa is qualified to receive instruction on the Mahā-vākya-s equally with the Turyātita- and the Avadhūta-orders of mendicants, who have renounced all attachments and in keeping with the traditional line of conduct of a Parivrāj, (mendicant).] O Sadā-sīva ! those secrets are to be related (unto me) now, in the plenitude of thy grace." S'ri Sadā-sīva says: "O exceedingly wise sage, S'uka, the repository of all wisdom ! Thou hast done exceedingly well in putting me this question. Thou hast enquired about what has to be enquired into,—the secret enshrined in the Veda, that which is known in this world as the Rahasyopaniṣad, with its six Āṅga-s, on thoroughly knowing which, liberation (for the knower) will be in sight, there is no doubt about it. The Guru should not verily impart instruction on the Vedic texts, shorn of their Āṅga-s, but should teach the Vedic texts along with their six Āṅga-s in their entirety. Even as the Upaniṣad-s form the crest of the four Veda-s, even so this Rahasyopaniṣad

is the crest of all the Upaniṣad-s. In the case of whichsoever wise man, by whom the Brahman of the Rahasyopaniṣad is meditated upon, what purpose will be served by resorting to places of pilgrimage, observance of austere vows, study of the Veda-s, and the muttering of prayers, which are productive of religious merit? What he would gain through investigation into the import of the Vedic texts in the course of a hundred years, he would attain through the muttering of the following prayers only once, along with the Ṛṣi, Chandas, and the like and the six Aṅga- and Karanyāsa-s, (betaking to the six gestures of the hands and the other limbs, prescribed therefor). (11-19)

MUTTERING THE PRAYER RELATING TO THE MAHĀ-VĀKYA-S ALONG WITH THE SIX AṅGA-S

Om ! Haṃsa, (the Paramātmān), is the seer, (Ṛṣi), of this great Mantra relating to the S'ri-mahā-vākya-s. The Avyaktā-gāyat-trī is the Chandas, (metre employed). The Parama-haṃsa is the Devatā, (deity). "Haṃ" is the Bīja, (seed). "Saḥ" is the S'akti, (potency). "So'ham," is the Kīlaka, (stake to fasten to). In the Mahā-vākya-japa, (muttering of prayer), for the gratification of the Parama-haṃsa, viz., me, is the Viniyoga, (application). "Truth, knowledge and endless existence is the Brahman". Salutation unto the two thumbs. "The eternal bliss is the Brahman". Svāhā unto the two forefingers. "That which is full of eternal bliss is the Brahman". Vāṣaṭ unto the two middle

fingers. "Who is verily the totality of all things in abundance". Hum unto the two ringfingers. "Who is verily the overlord of all abundance". Vauṣaṭ unto the two little fingers. "One alone and peerless is the Brahman". Phaṭ unto the two palms and backs of the hands. "Truth, knowledge and endless existence is the Brahman". Salutation unto the heart. "The eternal bliss is the Brahman". Svāhā unto the crest. "That which is full of eternal bliss is the Brahman". Vaṣaṭ unto the tuft of hair. "Who is verily the totality of all things in abundance". Hum unto the armour. "Who is verily the overlord of all abundance". Vauṣaṭ unto the triad of eyes. "One alone and peerless is the Brahman". Phaṭ unto the Astra, (missile). Bhūr, Bhuvar, Suvar, Om!—Thus the enclosure of the cardinal points. Meditation: "I make salutation unto that great and good Guru, (the dispeller of the ignorance relating to the Ātman), who is eternal bliss, (that is altogether apart from mundane, transient pleasures), that bestows the unsurpassed bliss of the Ātman, that is pure, (nondifferentiated), knowledge incarnate, (being devoid of the gross body), that transcends the Universe, that resembles ether (in being limbless), that is the innermost Ātman, nondifferentiated from the Brahman, that is the goal to be reached through the Vedic texts, "That thou art," and others, the one (sought by the several), the eternal, the flawless, (not being subject to ignorance), the immobile, (unaffected by the functioning of the inner senses), the witness of all perceptions, that transcends perception, and is devoid

of the three Guṇa-s, (rhythm, inertia and mobility), (in the attitude, "That I am", with a view to reach that state)". Now, the Mahā-vākya-s are four in number, thus: "The highest knowledge is the Brahman," "I am the Brahman," "That thou art," and "This Ātman is the Brahman". Those that mutter the text, "That thou art," that implies the absence of difference (between thee and the Brahman), become the attainers of liberation of (the type of) merging with the auspicious state (of the incorporeal Brahman). (19-22)

PRAYER RELATING TO THE TERM "THAT"— WITH ITS AṄGA-S

Of the Mantra relating to the term "That," Haṃsa, (the Paramātmā), is the Ṛṣi, (the seer). The A-vyaktā gāyat-trī is the Chandas, (metre employed). The Parama-haṃsa is the deity. "Haṃ" is the Bīja, (the seed-syllable). "Saḥ" is the Śakti, (potency). "So'ham" is the Kīlaka. In the prayer intended for my liberation, through merger (with the Brahman), is the Viniyoga, (application of the prayer). Unto the Tat-puruṣa, salutation unto the two thumbs. Unto the Īśāna, Svāhā unto the two forefingers. Unto the A-ghora, Vaṣaṭ unto the two middle fingers. Unto the Sadyo-jāta, Huṃ unto the two ring-fingers. Unto the Vāma-deva, Vauṣaṭ unto the two little fingers. Unto the Tat-puruṣa, the Īśāna, the A-ghora, the Sadyo-jāta and the Vāma-deva, Phaṭ unto the two palms and backs of the hands. Similarly the Nyāsa-s

relating to the heart and other Aṅga-s should be performed. Bhūr, Bhuvar, Suvar, Om!—Thus the enclosure of the cardinal points. Meditation: That, which is knowledge (attained through rhythmic functioning), which is what ought to be known, (the variegated Brahman), which transcends what ought to be known, and is hence nondifferentiated, which is the pure (Caitanya, sentience), which is enlightened (because of its being the supreme sentience alone), which is liberated (from everything apart from itself) and is imperishable, which is without a counterpart, which is truth, knowledge and what is of the form of infinite existence, pure sentience and unsurpassed bliss, (eclipsing all falsehood, nonsentience and misery), one should meditate upon that self-manifest radiance, that shines in all its glory, (in the attitude, that that alone remains as the Ātman).

(23, 24)

PRAYER RELATING TO THE TERM—"THOU",
WITH ALL ITS AṅGA-S

Of the great Mantra, relating to the term "Thou", Viṣṇu is the Ṛṣi, (the seer). Gāyat-trī is the Chandas, (metre employed). The Paramātmā is the Devatā, (deity). "Aim" is the Bija, (seed-syllable). "Klīm", is the S'akti, (potency). "Sauḥ", is the Kīlaka. In the muttering of the prayer for my liberation is the Viniyoga, (application). Unto the Lord Vāsu-deva, salutation unto the two thumbs. Unto Saṃkarṣaṇa, Svāhā unto the two forefingers. Unto Pradyumna,

Vaṣaṭ unto the two middle fingers. Unto A-niruddha Huṃ unto the two ring-fingers. Unto Vāsu-deva, Vauṣaṭ, unto the two little fingers. Unto Vāsu-deva, Saṃkarṣaṇa, Pradyumna, and A-niruddha, Phaṭ unto the two palms and the backs of the hands. In the same manner should be performed the Nyāsa-s relating to the heart and other Aṅga-s. Bhūr, Bhuvar, Suvar, Om! Thus the enclosure of the cardinal points. Meditation: I seek shelter in thee, the term, "Thou," known as the Jīva, that art the cause of the animation of all beings, that art possessed of a form, indivisible and all-pervading, (full of bliss), that controllest the mind and the surging of individuality of all beings, (and indicates their functioning or non-functioning). (25, 26)

PRAYER RELATING TO THE TERM "ART"—WITH ALL ITS AṅGA-S

Of the great Māntra, relating to the term, "Art," the mind is the Ṛṣi, (seer). Gāyat-trī is the Chandas, (metre employed). Ardha-nārīśvara is the Devatā, (deity). The A-vyakta and others form the Bīja, (seed). Nṛ-siṃha, (the Man-lion incarnation of Viṣṇu) is the Śakti, (power). The Paramātmā is the Kīlaka. In the muttering of the prayer for the identity of the Jīva with the Brahman, is the Viniyoga, (application). Unto the multitude of the twin-atoms of the earth-element, salutation unto the two thumbs. Unto the multitude of the twin-atoms of water, Svāhā unto the two forefingers. Unto the multitude of the twin-atoms

of fire, *Vaṣaṭ* unto the two middle fingers. Unto the multitude of the twin-atoms of air, *Hum* unto the two ring fingers. Unto the multitude of the twin-atoms of ether, *Vauṣaṭ* unto the two little fingers. Unto the multitudes of the twin-atoms of earth, water, fire, air and ether, *Phaṭ* unto the two palms and backs of the hands. Similarly, the *Nyāsa-s* relating to the heart and other *Aṅga-s*. *Bhūr, Bhuvar, Suvar, Om!*—Thus the enclosure of the cardinal points. Meditation: The import of the text is that the *Jīva* is the *Brahman*. As long as the mind persists, (so long, the differentiation between the *Jīva* and the *Brahman* will persist). Hence, one should always meditate on the term “*Art*,” which brings about the identity between the import of the terms, “*That*” and “*Thou*”, through the dissolution of the mind—Thus have the six *Aṅga-s* of the *Mahā-vākya-s* been related. (27-29)

THE IMPORT OF THE MAHĀ-VĀKYA-S

Then are recited the verses bearing on the import of the *Mahā-vākya-s*, (Vedic texts), as classified in the *Rahasyopaniṣad*. That inner sense, (the sentient principle), wherewith one sees, hears, smells, resorts to articulate expression, and discriminates between what is agreeable and disagreeable, that is known as *Prajñāna*, (intuition). The one responsivity met with in the four-faced *Brahman*, *Indra* and the other gods, and likewise in men, horses and cows, is the one *Brahman*. Hence the (innermost) intuition is the *Brahman* in me also, (the *Paramātman* nondifferentiated from the

innermost Ātman). [The text, "Prajñānaṃ Brahma," occurs in the Aitareyopaniṣad forming part of the R̥g-veda.] The Paramātman, who is full, when he throbs while remaining as the witness (of the presence or absence of the manifold perceptions) of the body, (that is capable of being rendered) fit for the perception of the Brahman, (through the employment of the requisite four-fold means), is what is meant by the term, "I". Here the Paramātman, who is full, of his own accord, (and pervades all, both from within and from without, irrespective of any consideration), is described by the term, "Brahman." The copula, "Asmi," (I am), connotes the identity of the two, *viz.*, "I" and "the Brahman," on account of which, I, (the innermost Ātman), become the Brahman, (the transcendent Ātman). [The text, "Ahaṃ Brahmāsmi," occurs in the Bṛhad-āraṇyakopaniṣad, which forms part of the S'ukla-yajur-veda.] That, which, being devoid of name and form, is one only and is not possessed of a second, (does not stand differentiated from itself, its kindred and other kinds), (and remains the same) prior to the creation (of the phenomenal world that is apart from the Ātman), at this moment (and even after the great deluge), what remains in such a state is described by the term, "That". That substance which lies beyond the body and the senses, (*i.e.*, the three sheaths made of food, the vital airs and the mind) of the seeker, (the Jīva), (that innermost substance devoid of any differentiating feature, such as name, form, class and the like), is here indicated by the term, "Thou," connoting it).

By the copula, "Asi," is conveyed the notion of identity. ("Thou art that" is the same as "That is thou"). Let the identity between the two be realized by the wisc. [The text, "Tat Tvam Asi," occurs in the Chāndo-gyopaniṣad, which forms part of the Sāma-veda]. By the term, "Ayam," (in the Vedic text, "Ayam Ātmā Brahma,") is meant the percept, that lies in a direction opposite to the innermost, self-manifest sentience, (that is the perceiver, that stands apart from the percept), unaided by any other means. That is said to be the innermost Ātman, which functions from a direction, which is the reverse of the direction wherefrom individuality and other inner senses down to the gross body, function, (i.e., from inside outwards, which is the reverse of the direction, from outside inwards). That truth, which underlies the phenomenal world that is seen and is said to be implied by the term "Brahman," is really of the form of the self-manifest Ātman, (which functions as the innermost eternal sentience and is infinite existence, pure sentience and unsurpassed bliss, as opposed to the falsehood, non-sentience and misery of the phenomenal world). That is verily the meaning of the term "Brahman." [The text, "Ayam Ātmā Brahma," occurs in the Māṇḍūkyopaniṣad, which forms part of the Atharva-veda]. (30-38)

THE NARRATION OF S'UKA'S SELF-REALIZATION

(Prior to my initiation by Parama-s'iva), I remained steeped in the sleep of ignorance, deprived

of the power of discrimination, with my mind ever leaning towards the An-ātman of phenomenal existence and screened from the Ātman altogether, disturbed by dreams wherein false pride, begotten of the "I-" and the "Mine-" conceptions, had the fullest play. Now that the sun of the real form of the Brahman, non-differentiated from the innermost Ātman, has dawned upon my mind in its full splendour, due to the clear exposition by my Guru, (the great God, Mahā-deva), of the real import of the terms of the Mahā-vākya-s, I have been roused to a sense of reality. (39)

DEMONSTRATION OF THE IDENTITY OF THE JĪVA WITH THE ĪśVARA

There are two ways of ascertaining the import of a term, *viz.*, through denotation and through connotation. The denotation of the term, "Thou", is (the Jīva regarded as) the three sheaths made up of the elements, *viz.*, the body and the inner senses. The innermost Ātman that is self-manifest and immanent in the three sheaths is the connotation, (real import), of the term, "Thou". The state of the Īś'a, (that is omniscient, omnipotent, omnificient and the like), regarded as what is indicated by the term "That", is the denotation of the term, "That". The state of infinite existence, pure sentience and unsurpassed bliss of the Brahman is the connotation, (real import), of the term, "That". The copula "Asi," (art), is what brings about the identity of the two terms, ("Thou" and "That"), in their full

implication. When there are two different operating causes implied, the terms, "Thou" and "That," represent two varying effects. They are substantially identical, assuming the form of existence, sentience and bliss, when viewed from the other point of view, [by not subjecting them to the Upādhi, (correlation) of effect and cause]. Unity, (identity), is attained in this world, when the operating causes of dual existence *viz.*, the correlations in point of space and time, are given up. As for example, Deva-datta, when subjected to different situations in relation to space and time, would be considered as two different persons under stress of circumstances, while he is really identically the same person. (Seen one fine morning as King of Kāśhmīr, several years ago, he later on becomes a wandering beggar in the Kerala country, with nothing but his loin-cloth). While the Jīva is conditioned by phenomenal existence, the Īśa is conditioned by noumenal existence. When both these conditions, phenomenal and noumenal, are abandoned, there remains the superabundant sentience of (the Brahman alone) as the residual substratum. (40-42)

KNOWLEDGE AS THE EXPEDIENT FOR THE ATTAINMENT OF ALONENESS

Listening to discourses on the Vedānta from the mouth of the Guru, as the first step, reflecting on them thereafter, and engaging in profound meditation (on the goal to be attained), these are the causes that contribute to the attainment of the superabundant

sentience of the Brahman. Proficiency in other kinds of lore will surely result in transient benefits, (such as the enjoyment of celestial bliss and the like). But proficiency in the lore of the Brahman will, on the other hand, contribute to one's attainment of the everlasting state of the Brahman. The Guru should impart instruction about the esoteric import of the Sacred Texts, along with their six Aṅga-s and not merely about the bare texts, in accordance with the mandate of the Lord Brahman, (their progenitor). (43-45)

ATTAINMENT OF THE STATE OF THE ĀTMAN IMMANENT IN ALL, THROUGH KNOWLEDGE OF THE BRAHMAN

Īśvara says: "O foremost among sages, Sūka! in this manner, the Rahasyopaniṣad having been narrated by me in accordance with the request of that great expositor of the Brahman, Vyāsa, thy father, initiation into the Brahman of the character of existence, sentience and bliss, has also been made by me. Thou shalt henceforward roam about as a Jīvan-mukta, meditating (on the Brahman). That which is known as the foremost Svara, (resonant vowel), of the Veda-s, (Om!), and is also placed at the end of the Veda-s, he who attains the nature of that Praṇava during its final dissolution, that sage, who is my disciple, becomes the Mahesvara, (the Paramātmān)." For the reason that he has been initiated by Śiva, the world has attained the state of being filled with his substance, (i.e., he has

become the Paramātmān immanent in all). Rising up from his state of Samādhi and prostrating himself before Śiva, Sage Śuka went away, after giving up all worldly attachments and feeling at ease, as though he was floating over the ocean of the Para-brahman. On seeing him renounce the ways of the world, the Sage Kṛṣṇa-dvaipāyana followed him, calling out his name, afraid of being separated from his son. The entire animate and inanimate world of beings then moved towards him, (as if to welcome the wandering mendicant). Having heard of the attainment of identity with all things (made by his son), Vyāsa, the son of Satya-vatī, attained the highest bliss along with his son, (Śuka), out of affection for him. He who studies the Rahasyopaniṣad through the grace of his Guru, rid of all sins, directly attains alone-ness, directly attains aloneness.—Thus the Upaniṣad.

THE SARVA-SAROPANIṢAD

[This Upaniṣad, which is the Thirty-third among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajur-veda, is in the form of a discourse between a disciple and his Guru, relating to bondage and liberation, the four states, the five sheaths, the real forms of and the conditions operating on the Jīva, the Kṣetra-jña, the Sākṣi-tattva, the Kūṭa-stha, the Antar-yāmin, the Paramātmān, the Para-brahman and Māyā and winds up with a description of the realization of the Brahman and the Ātman.]

QUESTIONS RELATING TO BONDAGE, LIBERATION AND THE LIKE

How is bondage (brought about)? How is liberation (attained therefrom)? What constitutes Vidyā, (knowledge), and what A-vidyā, (ignorance)? Also, how are the waking-, dreaming-, sleeping- and the Turiya-states (brought about)? How are constituted the sheaths, of food, vital airs, the mind, knowledge and bliss? How are the Kartṛ, (the agent), the Jīva, (the innermost Ātman of the microcosm), the Pañca-varga,

(the five sets of limitations operating on the Jīva), the Kṣetra-jñā, (the conscious principle in the corporeal frame), the Sākṣin, (the on-looking witness), the Kūṭa-stha, (the immobile, uniform, unchangeable entity, perpetually and universally the same), the Antar-yāmin, (immanent as the internal regulator and guide), (related to one another)? Also, how are the innermost Ātman, the transcendent Ātman and Māyā (related to one another)? (1)

THE REAL FORM OF BONDAGE AND LIBERATION

When the Ātman, that is the Īśvara, (when shrouded with the totality of ignorance) and is the Jīva, (when obscured by the subtle ignorance of the inner senses in their individual aspect), regards (out of mistaken identity) the gross body and the like, (which are verily the creatures of fancy and are not related to the Ātman) as what belong to him, that false conception constitutes the bondage of the Ātman. The removal of such false conception (about the Ātman) constitutes liberation. (2)

THE REAL FORM OF VIDYĀ AND A-VIDYĀ

What brings about such false conception (of the Ātman in what does not relate to himself), that is A-vidyā. That, by which such false conception is removed, is Vidyā. (3)

DETAILED DESCRIPTION OF THE FOUR STATES

When (the Jīva) perceives (the fourteen) sound and other perceptions in their gross state, through the fourteen organs of perception, *viz.*, the mind (in its four-fold aspect of volition, intellect, thought and individuality), the five organs of perception and the five organs of action, functioning with their full vigour, through the grace of the sun and other presiding deities, then is the waking state of the Jīvātman. When (the Jīva) perceives sound and the like perceptions in the form of latent impressions (left during the waking state), even though (their generic impressions), sound and the like, are completely absent (and do not operate) through the fourteen organs possessed of those impressions, then is the dreaming state of the Jīvātman. When, owing to the withdrawal from functioning of the fourteen organs, the Jīva does not perceive sound and the like, in consequence of the absence of their specific perceptions, then is the sleeping state of the Ātman. When there is the continuous perception (by the Jīva), of his own accord, devoid of any manifestation (or disappearance), as the passive onlooker of the existence or non-existence of the three states (aforesaid), then that is said to be the perception (by the Jīva, of the state), known as the Turiya. (4)

DETAILED DESCRIPTION OF THE FIVE SHEATHS

That is known as the Anna-maya-kośa, (sheath evolved out of food), which is a conglomeration of

sheaths, which owe their origin, growth and decay to food. When the fourteen different vital airs, commencing from the Prāṇa, (*viz.*, the Prāṇa, the Apāna, the Vyāna, the Udāna, the Samāna, the Vairambha, the Mukhya, the Antar-yāma, the Prabhañjana, the Kumāra, the Syena, the Śveta, the Kṛṣṇa and the Nāga), prevail in the Anna-maya-kośa, then that is said to be the Prāṇa-maya-kośa, (sheath filled with Prāṇa and other vital airs). [Others hold that the five organs of action, the vocal organ and others, along with the five vital airs, the Prāṇa, the Apāna, the Samāna, the Udāna and the Vyāna, constitute the Prāṇa-maya-sheath.] When the Jīvātman attached to the aforesaid two sheaths, functions through the fourteen organs commencing from the mind, by forming mental resolves and the like and enjoying sensual pleasures resulting from the perception of sound and the like, that is said to be the Mano-maya-kośa, (sheath of mental functions). [According to some, this sheath is made up of the mind of volitions and the five organs of perception]. When the Jīvātman attached to the three sheaths aforesaid manifests himself as possessed of specific knowledge relating to those three sheaths, then that is said to be the Vijñāna-maya-kośa, (sheath of specific knowledge). [Some hold that this sheath is made up of the intellect and the five organs of perception. The Sthūla-sarīra, (gross body), is the Anna-maya-kośa. The three sheaths, from the Prāṇa-maya-kośa onwards, go to form the Sūkṣma-sarīra, (the subtle body). When the Jīvātman attached to the four sheaths aforesaid, stands blissfully

ignorant of his original cause, as well as of the phenomenal world apart from himself, that is said to be the Ananda-maya-kośa, (sheath of bliss). This alone is the causal body, the Bija-kāraṇa-deha.] (5)

THE REAL FORM OF THE JĪVA SUBJECT TO UPĀDHI (CONDITIONS)

When (the Jīva), the innermost active principle, is predisposed to good and evil deeds, then, the leaning of the mind towards things regarded as good is the tendency to good deeds and the leaning of the mind towards forbidden things is the tendency to wicked deeds. Sound, touch, form, taste and smell are the sources of good and evil tendencies, (obscuring the good to be attained from the perception of the highest end and aim of existence, the Ātman). When, after becoming prone to virtuous and sinful actions, (the Jīva) behaves, (through the exercise of a little discrimination), as if unattached to a body, though actually in an embodied state, then it is said to be the Upahita-jīva, (subject to conditions). (6)

THE REAL FORM OF THE UPĀDHI OPERATING ON THE JĪVA

(The fourteen inner organs), the mind and the others, (the fourteen vital airs) the Prāṇa and others, desire, (hatred), and the like, the three Guṇa-s, (rhythm, mobility and inertia), virtue, (vice) and the like, these

are the five groups, abiding in the Jīva as Upādhi-s, (conditions). (The Jīva), wherein these five groups are Upādhi-s, (conditions intimately connected therewith), does not perish, without deriving, of his own accord, the knowledge, (that he has no real connection with them). The Upādhi, (condition), which, in the presence of the Ātman, is wrongly conceived to be eternal, (due to ignorance), this Upādhi of the Ātman is what is known as the Liṅga-sarīra, (the subtle body). (It is) also called the Hṛd-granthi, (the knot of the heart), (the heart being considered as the seat of the subtle body and as identical with it, very much like the identity subsisting between heat and the mass of metal in a red-hot iron-ball). (7)

THE REAL FORM OF THE KṢETRA-JÑĀ

What manifests itself therein, (in the non-sentient Liṅga-sarīra), as the Caitanya, (the sentience that becomes aware of the real nature of the subtle body), that is known as the Kṣetra-jñā, (the sentient principle of the subtle body, the Paramesvara). (8)

THE REAL FORM OF THE SAKṢIN

That which becomes aware of the manifestation and the disappearance of the triad of the knower, knowing and what is known, (through differentiation due to ignorance of the real character of the Ātman and through nondifferentiation due to knowledge of the real character

of the Ātman), itself devoid of manifestation and disappearance, that self-luminous radiance, (which stands in no need of any adventitious aid for its manifestation), is what is known as the Sākṣin, (the witness). (9)

THE REAL FORM OF THE KŪṬA-STHA

When (the Jivātman), that is perceived as the residuum in the minds of all beings, from Brahman down to the atom, stands firmly established in the minds of all beings, (untouched by the changes going on in the inner senses and himself undergoing no change), that is known as the Kūṭa-stha, (the immobile, uniform, unchanging entity, remaining perpetually and universally the same). (10)

THE REAL FORM OF THE ANTAR-YĀMIN

When (the Jivātman), after becoming the means whereby the different Upādhi-s, operating on the changeless Kūṭa-stha, attain his own form, (such as the Antar-yāmin and the like), manifests himself as closely interwoven with the different Kṣetra-s, (spheres of energy), in the human body, with a view to aid them in their functioning, very much like a piece of thread among a cluster of gems strung together, (this Ātman) is styled the Antar-yāmin, (immanent in the body as the internal regulator and guide). (11)

THE REAL FORM OF THE INNERMOST (ĀTMAN)

When (the Brahman connoted by the terms) truth, sentience, infinite existence and bliss, completely freed

from all limitations, (that are but the creatures of fancy of an ignorant man), manifests itself as the Ātman of the character of specific knowledge and absolute sentience (in an indivisible form), very much like massive gold, bereft of the special character of the bracelet, the diadem and the like (made of it), then there is what is said to be the Pratyag-ātman, (the innermost Ātman), connoted by the term, "Thou". The Brahman is the truth, the highest knowledge and the infinite state. Truth is the ever-imperishable state. As to what is meant by the ever-imperishable state, while factors such as place, time and substance are subject to destruction, that which does not ultimately cease to exist is the ever-imperishable state. As to what is meant by the highest knowledge, the awareness, which is devoid of origin, growth and decay and is incessant, is what is known as the highest knowledge (of the Brahman, that is pure sentience alone). As to what is meant by the infinite state, the sentience, which fully pervades all created phenomena, commencing from the A-vyakta, (indistinct nebula), very much like earth pervading the various things made of it, like gold pervading the various things made of it, and like thread pervading the various things woven out of it, (unconditioned by place, time and substance), is what is known as the infinite state (of the Brahman). As to what is meant by bliss, the form of sentience, that is full of bliss, the immeasurable expanse of the ocean of bliss, the residual substratum of the form of bliss, (the Brahman), is what is known as bliss. (12)

THE REAL FORM OF THE PARAMĀTMAN

He, who does not deviate from his changeless state, through the operation of factors such as place, time and substance, (of whom the aforesaid four states, *viz.*, truth, knowledge, infiniteness and bliss, form the defining features), who is connotable by the term "That," (of the Sacred Text, "That thou art"), is known as the Paramātmān. (13)

THE REAL FORM OF THE PARA-BRAHMAN

Possessed of no differentiating mark, (which forms the peculiar characteristic of the Jīva) connotable by the term "Thou", and also differentiated from (the Īśvara, the Paramātmān), possessed of the peculiar characteristics of a different kind connotable by the term, "That", what is subtle like ether, which stands alone, characterized by its remaining as existence alone, (non-differentiated, either as the innermost or the transcendent, or both, which remains as the Brahman alone), that is what is known as the Para-brahman. (14)

THE REAL FORM OF MĀYĀ

As to what is meant by Māyā—She, that has no beginning, (till the dawning of the knowledge of the Brahman does not take place) and has her end, (when looked at from the point of view of the knowledge acquired from a close study of the Sāstra-s bearing on the Ātman), whose nonexistence and existence are respectively based on the testimony of the wise, (who say that she does not exist) and of the ignorant, (who

look upon her as real), whose existence is incapable of being proved by ordinary tests, (as from the point of view of the seeker after truth, her existence is highly problematical as of the horn of a hare), who is neither existent, (either from a hypothetical point of view or even as the prime cause of phenomenal existence), nor non-existent,* (for the reason that her deliterious influence is verily brought to bear on phenomenal existence), nor partly existent and partly non-existent, (very much like light and darkness, which cannot co-exist), who stands out in bold relief (in the eye of the ignorant, who look upon all things, from the gross to the nebulous, as really existing), who, though the prime cause of all fickleness, is herself devoid of all change (ranging between the gross and the nebulous, as her very existence has yet to be proved and would not permit of her being described as apart from the Ātman,) that is what is known as Māyā. Even though she is of a trivial nature and is not existent in the three durations, (the past, present and future), she is looked upon by the unlettered mass of humanity, out of sheer ignorance, as real. The notion of her reality is generated only in the minds of the worldly-minded. She is incapable of being expressed in words, as such and such, of such and such nature, (even by the enlightened). (15)

DETAILED DESCRIPTION OF THE REALIZATION OF THE BRAHMAN AND THE ĀTMAN

(In view of the reasons set forth above), I, (the peerless Brahman), am not the body, nor the ten

organs of perception and action, nor the active principle, (the Bhūtātman of the body) alone, nor the intellect, nor the mind, by any means, nor individuality likewise; I am not possessed of (the sheath of) the mind, nor of the vital airs. I am the transparent witness of the intellect (and other inner senses), always. I am the eternal sentience alone, (without a counterpart), there is no doubt about it. I am neither the doer, nor the enjoyer, but am of the form of the witness of the established order of things. On account of my presence in them, the body and others (constituting the phenomenal world), run their course, as though possessed of sentience. I am the firmly established, eternal, ever-blissful, and pure one, full of wisdom, devoid of defects, the supreme overlord of all beings and the all-witness, there is no doubt about it. I am the absolute Brahman, that could be realized, through a close study of all the systems of Vedānta. I am not to be known as of the form of ether, air and the like. I am neither form, nor name, nor action. I am the Brahman alone, of the form of absolute existence, pure sentience, and unsurpassed bliss. I am not the body. Whence are birth and death for me? I am not the vital air. Whence, then, are hunger and thirst for me? I am not the mind. Whence are sorrow and delusion for me? I am not the doer. Whence, then, are bondage and liberation for me?—Thus the Upaniṣad. (16-21)

THE SĀVITRY-UPANIṢAD

[This Upaniṣad, which is the Sixty-fifth among the 108 Upaniṣad-s and forms part of the Sāma-veda, after enumerating the nine couples indentical with the Savitr and the Sāvitrī, and reciting the Balātibalā-mantra-s, winds up with the statement, that the attainment of the state of the nondifferentiated Brahman, is alike the fruit of the Sāvitrī-vidyā and the Balātibalā-mantra-s.]

THE INTER-RELATIONSHIP AS EFFECT AND CAUSE BETWEEN THE SAVITR AND THE SĀVITRĪ

Who is the Savitr? What is the Sāvitrī? Agni, (fire), alone is the Savitr, (the creative energy, that is manifest as the Paramātman). Pṛthivī, (earth), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr), manifests as fire, there is manifest Pṛthivī, (earth). Where earth is, there fire becomes manifest. The two are the sources of generation and form a single couple. Who is the Savitr? What is the Sāvitrī? Varuṇa alone is the Savitr, (that is manifest as the Paramātman). The waters are the Sāvitrī-(vidyā,

through which the Paramātman becomes manifest). Where he, (the Savitr̥), manifests himself as Varuṇa, there are manifest waters. Where waters are, there is Varuṇa. The two are the sources of generation and form a single couple. Who is the Savitr̥? What is the Sāvitrī? Vāyu, (air), alone is the Savitr̥, (manifest as the Paramātman). Ākāśa, (ether), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr̥), becomes manifest as Vāyu, there is manifest Ākāśa. Where Ākāśa is manifest, there is Vāyu. The two are the sources of generation and form a single couple. Who is the Savitr̥? What is the Sāvitrī? Yajña, (sacrifice), alone is the Savitr̥, (manifest as the Paramātman). Chandas-s, (the Vedic hymns), are the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr̥), becomes manifest as the Yajña, there are the Chandas-s. Where the Chandas-s are manifest, there is Yajña. The two are the sources of generation and form a single couple. Who is the Savitr̥? What is the Sāvitrī? The Stanayitnu, (the thundering cloud), alone is the Savitr̥, (manifest as the Paramātman). The Vidyut, (lightning), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Wheresoever he, (the Savitr̥), becomes manifest as the Stanayitnu, there is the Vidyut. Where the Vidyut is manifest, there is the Stanayitnu. The two are the sources of generation and form a single couple. Who is the Savitr̥? What is the Sāvitrī? The Āditya, (the sun), alone is the Savitr̥, (manifest as the

Paramātman). Dyo, (the celestial region), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr), becomes manifest as the Āditya, there is Dyo. Where Dyo is manifest, there is the Āditya. The two are the sources of generation and form a single couple. Who is the Savitr? What is the Sāvitrī? Candra, (the Moon), alone is the Savitr, (manifest as the Paramātman). The Nakṣatra-s, (the stars), are the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr), becomes manifest as Candra, there are the Nakṣatra-s. Where the Nakṣatra-s are manifest, there is Candra. The two are the sources of generation and form a single couple. Who is the Savitr? What is the Sāvitrī? Manas, (the mind), alone is the Savitr, (manifest as the Paramātman). Vāc, (the vocal organ), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr), becomes manifest as Manas, there is Vāc. Where Vāc is manifest, there is Manas. The two are the sources of generation and form a single couple. Who is the Savitr? What is the Sāvitrī? The Puruṣa, (male), alone is the Savitr, (manifest as the Paramātman). The Strī, (female), is the Sāvitrī-(vidyā, through which the Paramātman becomes manifest). Where he, (the Savitr), becomes manifest as the Puruṣa, there is the Strī. Where the Strī is manifest, there is the Puruṣa. The two are the sources of generation and form a single couple. [Thus is established the inter-relationship, as effect and cause,

between the thing described and its verbal description, the thing seen and the act of seeing, the thing known and the act of knowing, nay, between the Paramātmān and the Brahma-vidyā.]

THE THREE QUARTERS OF THE SĀVITRĪ

Of that (Sāvitṛī) alone, (enumerated above, as of the nine-fold relationship), the first quarter is this: BHŪR, (the earth), (that forms the first Vyāhṛti); TAT SAVITUR VAREṆYAM, (of that reputed Savitṛ, the most excellent);—Thus. Agni (fire) is verily the most excellent; the waters are the most excellent; the Moon is the most excellent, (after the rejection of what is fit to be abandoned by the knower of the Brahman). The second quarter (of the Sāvitṛī) is this:—BHUVAR, (the second Vyāhṛti), (the mid-etheral regions), which are full of radiance; BHARGO DEVASYA DHĪMAHI, (we meditate on the radiance of the Deva, the radiant one, as on the self-manifest radiance of the supreme sentience, that is the Ātman alone). Fire is verily the radiance (of the Ātman); the Sun is that radiance; the Moon is that radiance, (after the rejection of what is fit to be abandoned by the knower of the Brahman). The third quarter (of the Sāvitṛī) is this: SVAR, (the third Vyāhṛti), (the celestial region above the Bhavar-loka). DHIYO Yo NAḤ PRACODAYĀT, (may that Brahman, identical with the Savitṛ, rouse our intellect in the right direction), thus. The female and the male (of the form of the Sāvitṛī and the Savitṛ), alone

generate (the phenomenal world of males and females, everywhere). (10-12)

CONQUEST OF RECURRING DEATH, FRUIT OF THE SĀVITRĪ-VIDYĀ

He, who knows this Sāvitṛī-vidyā, in this manner, conquers recurring death (of the form of the ignorance of the Brahman). (13)

THE BALĀ'TIBALĀ-MANTRA-S

Of the Balā- and the Ati-balā-mantra-s, the Virāṭ-puruṣa is the Ṛṣi, (seer). The Gāyat-trī is the Chandas, (metre employed). The Gayat-trī is the Devatā, (the presiding deity). The letters "A", "U", and "M", are the Bīja, Śakti, and Kīlaka, respectively. In the driving away of hunger, and the like ailments, is the Viniyoga, (application). The six Kara- and Aṅga-nyāsa-s are with Klām, Klīm, Klūm, Klāim, Klaum, and Klah. Meditation : May I constantly realize, (through meditation), the reputed deities presiding over the Balā- and the Ati-balā-mantra-s, holding (a pot of) nectar in their right hands, rich in the power of restoring all beings to life, proficient in the removal of sins, shedding bright rays revealing the essence of the Veda-s, with their forms evolved out of and replete with the Praṇava, and with their bodies wearing the brilliant aspect of the Sun. OM! HRĪM! O Great Goddess, Balā, HRĪM! O Mahā-Balā! KLĪM! O bestower of

the power of accomplishing the four ends and aims of human existence, *viz.*, Dharma, (righteous conduct), Artha, (affluence), Kāma, (gratification of all desires), and Mokṣa, (liberation): Thou art the goddess that bestows the boon of the reputed Savitr̥. HRĪṢ ! Thou grantest as thy boon, the unsurpassed brilliance of the Savitr̥. O Ati-balā ! the emhodyment of all compassion, O Balā, that destroyest all hunger and fatigue ! We meditate on thee, that hast command of our full utterance, that art of the character of prompting (such utterance), that art of the character of the topmost part of the Praṇava, HUṢ, PHAṬ, SVĀHĀ ! [This Mantra is said to attain full efficacy, only after the preliminary ceremonies are observed a thousand times, at the preliminary stage of initiation. Hunger, thirst and other forms of fatigue, leave the practitioner, on the accomplishment of the Vidyā, and thereafter he becomes unswervingly devoted to the Brahman.]

FRUIT OF THE VIDYĀ

He who knows thus, becomes blessed and, as one who has discharged his duties, attains the state of co-residence with the Sāvitr̥ in the same heaven. Thus the Upaniṣad. (15)



THE SUBĀLOPANIṢAD

[This Upaniṣad, which is the Thirteenth among the 108 Upaniṣad-s and forms part of the Śukla-yajur-veda, is in the form of a discourse between Sage Subāla and Brahman, (the creator), relating to the cosmogony of the Universe, from the Virāṭ-puruṣa down to the lowest orders of creation, including male and female ; its sustenance and dissolution ; the truth of the changeless Turya, its identity with the Īśvara, the Jīva, and the phenomenal world ; the Nāḍī-s of the heart and the ascent, through the waking, dreaming and sleeping states, unto the Turya-state of the Brahman ; the repose in the seedless state of the Brahman, through Samādhi of seven stages and the burning of the Tattva-s.]

ANUSĀSANA I

THE MODE OF DISSOLUTION AND SUSTENANCE OF THE PHENOMENAL WORLD

KHAṆḌA I

THE STATE OF REMAINING AS THE CHANGELESS BRAHMAN

(The expositors of the Brahman) held a discourse on "That," (the Brahman), [assuming the mutual role of Guru, (preceptor), and Śiṣya, (disciple), while investigating about the real nature of the Brahman]. "What

was there, then, (when everything from the gross elements onwards up to the A-vyakta, the indistinct, formless state, was in a state of dissolution)?"—(quoth Subāla, approaching Brahman, the creator). Unto him, (Sage Subāla), he, (Brahman, the creator), made reply thus: "(Then, the Brahman, the prime-cause of all) was not existent, (though ostensibly existing), was not non-existent, (though ostensibly non-existent) and was not partly existent and partly non-existent, (it being neither capable, nor incapable of being adequately expressed in words)." [The only inference warranted from Brahman's reply is that then also, the Brahman remained in the peerless and changeless state.] (1)

THE COMING INTO EXISTENCE OF DARKNESS DOWN TO EARTH

Therefrom, (from the changeless Brahman that had assumed the germinant state), there came into existence darkness (of the form of the formless ignorance of the Ātman). From that darkness there came into existence the Bhūta-s, (A-kṣara, A-vyakta, Mahat-tattva, Ahaṁ-kāra) and the like subtle elements; from the subtle elements, ether; from ether, air; from air, fire; from fire, water; and from water, earth, (in the aforesaid order). (2)

THE COMING INTO EXISTENCE OF THE VIRĀṬ-PURUṢA

Then, there came into existence the (golden) egg (of ignorance), (made of the five gross elements and their

evolvents from quintuplication and forming the abode of the Mahā-virāj). That (egg), after incubation for one full year (unhatched), split in twain, (consisting of an upper and a nether shell), the lower one becoming the earth and the upper one, the ethereal sky. In between the two shells, there came into being the radiant (Virāt-)puruṣa, the thousand-headed Puruṣa, the thousand-eyed, the thousand-footed and the thousand-armed (Samrāj), (the four faced Brahman). (3)

THE CREATION OF MṚTYU

This (Lord Brahman) created Mṛtyu, (Death), foremost of all beings. (Then he created) the three-eyed, three-headed and three-footed Khaṇḍa-paras'u, (the Rudra of the dark complexion). (4)

THE CREATION OF THE SEVEN MENTAL PRAJĀ-PATI-S

Of him, (the Khaṇḍa-paras'u), the Lord Brahman became afraid. He, (the Rudra), on his part seized (the creator), the Lord Brahman alone (like a demon). (Thus perturbed), the Lord Brahman created seven sons out of his mind. These (seven) Virāj-s created, in their turn, seven sons out of their minds. These are verily the Prajā-pati-s (created for the multiplication of progeny). (5)

THE CREATION OF THE BRĀHMAṆDA-S AND OTHERS OUT OF THE PURUṢA

Out of his, (the Puruṣa's), mouth came forth the Brāhmaṇa. Out of his arms sprang forth the

Rājanya- (Kṣātrīya- class). Out of his two thighs there was brought forth the Vaisya. The Sūdra sprang out of his two feet. From his ear came forth air and the Prāṇa, (vital principle). (From his mind and his eyes came forth respectively the Moon and the Sun). From his heart sprang forth all this (animate and inanimate orders of creation). (6)

KHAṆḌA II

CREATION OF NIṢĀDA-S AND THE LIKE FROM THE PURUṢA

From the anus (of the Puruṣa) sprang forth Niṣāda-s, (forest-tribes), as also the Yakṣa-s, the Rākṣasa-s, and the Gandharva-s. From his bones were brought into existence mountains, from his hairs, herbs and trees of the forest, and from his forehead, Rudra of the form of the diluvian fire, the personification of anger. (1)

MANIFESTATION OF THE VEDA-S, THE S'ĀSTRA-S AND THE LIKE

Of this great Puruṣa, (Brahman, the creator), the breath that is expired (without effort) becomes the Ṛg-veda, the Yajur-veda, the Sāma-veda, the Atharva-veda, the S'ikṣā (relating to the Svara- and the Mātrā-divisions), the Kalpa-sūtra-s, the Vyākaraṇa, (the science of Grammar), the Nirukta (relating to the import of Mantra-s), the Chandas, (prosody), the

Jyotiḥ-sāstra (relating to the coursing of heavenly bodies), the Nyāya, (logic), the Pūrva- and the Uttāra-mīmāṃsā-s (relating to the investigation of the rules of religious conduct and the Brahman), the Dharma-sāstra-s, (codes of laws and ethics, such as of Manu and other law-givers), the Vyākhyāna-s (commentaries, such as the Mahā-bhāṣya-s), the Upa-vyākhyāna-s, (the smaller sectional treatises) and all other things relating to all beings, (such as the languages of animals, etc.) (2)

CREATION OF THE MALE AND THE FEMALE

In whom the innermost Ātman and the worlds and orders of creation stand reflected as it were, that Lord of the radiant colour of gold, (the Virāṭ-puruṣa), split his own form into two, (the left half forming the female portion and the right half the male portion). Having thus become a female by one half and a male by the other half, (the creator) the radiant Lord, having become a celestial, created the celestials, (male and female). Also, having become a Ṛṣi, (seer), he created the Ṛṣi-s, and similarly the Yakṣa-s, the Rākṣasa-s, the Gandharva-s, rustics, foresters, and animals; (the one a she-elephant, the other a he-elephant); the one a cow, the other a bull; the one a mare, the other a stallion; (the one a she-mule, the other a he-mule); the one a jenny-ass, the other a jack-ass; the one the earth-goddess, the other Viṣṇu of the form of the porpoise; and so on. [This work of creation goes on,

in this manner, for eons after eons, even to the present day]. (3)

THE ORDER OF DISSOLUTION OF THE PHENOMENAL WORLD

The same (Virāṭ-puruṣa), (who, as the four-faced Brahman, became the creator, at the time of the creation, and is Viṣṇu, the protector of the world), having become at the time of the deluge the Vaisvā-nara, (the Pralaya-kāla-rudra of the form of a prodigious conflagration, and completely burnt all things that existed (as the expert destroyer), (and reduced them to ashes), dissolves the phenomenal world; (the order of involution being the reverse of the order of evolution), earth dissolves in water, water dissolves in fire, fire dissolves in air, air dissolves in ether, ether in the inner senses, (transformed into the three Guṇa-s, rhythm, mobility and inertia), the inner senses in the subtile Tan-mātra-s, and the subtile Tan-mātra-s dissolve in the respective subtile elements. The subtile elements dissolve in the Mahat-tattva, the Mahat dissolves in the A-vyakta. The A-vyakta dissolves in the A-kṣara, the imperishable Īśvara). The A-kṣara, (the imperishable Īśvara), dissolves in the darkness (of the sheathless witness). The darkness (of the witness) becomes identical with the transcendent radiance of the Brahman. Thereafter, (beyond the Brahman) there is no other existence, nor non-existence, nor what is partly existence and partly non-existence. Thus is the precept relating to the dissolution into the Brahman of

everything apart from the Brahman. This again is the precept relating to liberation, in accordance with the final conclusion of the Veda, in accordance with the final conclusion of the Veda. (4)

ANUSĀSANA II

THE TRUTH OF THE TURIYA

KHAṆḍA III

THE IMMUNITY FROM SORROW OF THE MEDITATOR ON THE CHANGELESS BRAHMAN

Of yore, (from darkness down to earth), this was non-existent, (remaining as it did, as the Sākṣi-tattva, characterized by the equipoised state). The man of fortitude, (the exalted knower of the Brahman), conceiving the Paramātmā as the Brahman, that is devoid of birth, that has neither rising nor setting, that is not established (on any prop), that is not capable of being affected by sound, nor by touch, nor by form, nor by taste, nor by smell, that is imperishable, that is not dense, that is not prodigious, that is originless, nay, as his own Ātman, is immune from sorrow. (1)

THE ABSENCE OF PRĀṆA AND THE LIKE IN THE CHANGELESS BRAHMAN

That, (which should be meditated upon as the Ātman alone), which is devoid of the Prāṇa (and other

vital airs), which is mouthless, earless, speechless, mindless, radianceless, eyeless, nameless, clanless, crestless, armless, footless, non-attached, devoid of mobility and other properties, immeasurable, neither short, nor long, neither gross, nor minute (like a speck), neither small, nor prodigious, neither demonstrable, nor obscure, neither manifest, nor shrouded, neither with an interior, nor with an exterior, that (Brahman) does not feed on anything (apart from it), nor does anything (apart from it) feed on it. (2)

MEANS OF ATTAINING THE BRAHMAN AND THE FRUIT THEREOF

One should attain this (Brahman, resting on the glory of the Ātman), only by having recourse to the following six means: veracity (of the type recognized by the world and the scriptures), beneficence (of the worldly and the scriptural type, through bestowal of wealth and learning), severe austerity coupled with fasting, celibacy (of the two types, *viz.*, tutelage under a Guru and a life of continence), complete indifference to worldly objects (bordering on disgust), and the renunciation, in general, of all things not conducive to the attainment of the knowledge of the Ātman, (especially of those affording scope for the gratification of sexual and other carnal pleasures). One should also look upon the following three, *viz.*, self-control, munificence and compassion, (as leading to the attainment of the Brahman). The Prāṇa-s, (vital airs), of this (practitioner of the Brahman as his Vidyā) do not go

out, but get merged (with the Brahman, in a non-differentiated state), even in this incarnation, (even as water with water). He who knows thus, becoming the Brahman, remains as the Brahman alone. (3)

KHAṆḌA IV

THE REAL FORM OF THE NĀḌĪ-S SITUATED
IN THE HEART

In the middle of the heart (situated in the interior of the chest) is a mass of flesh of a red colour. (The presiding deity of this mass of flesh has its seat in the city of the Brahman.) Herein, (in the mass of flesh, resembling the heart in shape), that reputed Dahara, (that takes delight in the burning up of all misery), of the Puṇḍarīka, (white lotus, the prototype of the gold lotus of the city of the Brahman), blooms with its petals spread in different directions, like a Kumuda, (red-lotus)-flower (in the human body, the city of the innermost Ātman). There are ten hollows in the heart, wherein are established the five chief vital airs, Prāṇa and others, and the five subsidiary ones, Nāga and others, ten in all. (There are the ten (sets of) Nāḍī-s, relating to the first (gross) sheath, wherein are established the ten different kinds of vital energy, operating on the vocal and other organs and causing them to function). (1)

EXPERIENCING THE WAKING STATE IN THE
GROSS SHEATH

When (the Jiva) is yoked along with the Prāṇa, (in the gross sheath), he then sees a large number of rivers

and cities of various kinds ; when yoked along with the Vyāna, he then sees the gods and sages ; when yoked along with the Apāna, he then sees the Yakṣa-s, the Rākṣasa-s, and the Gandharva-s ; when yoked along with the Udāna, he then sees the celestial worlds, the celestials, Skanda, Jayanta and others ; when yoked along with the Samāna, he then sees the celestial worlds as well as wealth (of all kinds) ; when yoked along with the Vairambha, he then sees what he has formerly seen (and not seen) in the waking state or as the concomitant of dreams, (he experiences what has been) heard of (or not heard of), enjoyed or not enjoyed (by way of carnal pleasures and the like), nay whatsoever exists and does not exist ; in fact, he sees (and experiences) all, (the entire phenomenal world of beings). (Thus does the Jīva experience the waking state in the gross body). (2)

EXPERIENCING DREAMS IN THE SUBTLE SHEATH

Then, (in the subtle sheath), these, (the Mahā-nāḍī-s), become a hundred, (branching into ten branches of ten each). Out of each of these (hundred Nāḍī-s), there branch out Seventy-two Thousands of branch-nāḍī-s. In the ramifications of these thousands of Nāḍī-s, the Jīvātman goes through the experience of dreams, and causes sounds (and other perceptions) to be apprehended, as if through their own sources. Then, in the subtle second sheath, (which is the seat of dreams), under its influence the Jīva experiences dreams, and sees this world, the other world, (and the ways

of attaining the ends and aims of existence therein), and comprehends all sounds (and other perceptions). Nay, (the Jīva) declares it to be the sedate perception (of the Brahman in the second and third sheaths). [In the second sheath, there is no possibility of such a subtle perception, as the inner senses are only apparently quiescent in the dreaming state, while in the third sheath, there is such possibility of the sedate perception, owing to the absence of scope for contamination through the persistence of sensual desires, as the inner senses attain their quiescence in that sheath.] During this apparently quiescent state, the Prāṇa alone, devoted to its functions, (like the domestic servant of a master, who has left for some other country), sustains the gross sheath, (even as night-watch-men keep guard over the entire village, through their vigils, when the villagers have retired to rest for the night). These branch-Nāḍī-s are filled with fluids of greenish-yellow, purple-blue, yellow, dark-red, white, and blood-red colours. (3)

EXPERIENCING SLEEP IN THE ETHER OF THE HEART

Then, (in the third and the subtlest sheath), wherein the ether, called the Dahara, is enclosed in the white-lotus-like sheath, which has bloomed like the red lotus, with its petals spread in various directions, there are manifest the minutest capillary Nāḍī-s, called the Hitā-s, which, in their minutest calibre, would be a thousandth longitudinal section of a single

hair. [In the third sheath, due prominence is to be attached to the heart, even as in the first and second sheaths, the eyes and the throat, which are respectively the seats of the waking and dreaming states, have an important part to play. Similarly, the seat of the sleeping state is the heart, while the seat of the Turiya-state is the crest.] In the ether of the heart, situated in the interior of the third sheath, which is the subtlest, this radiant Jivātman attains the state of sleep, characterized by the quiescence of the inner senses. Sleeping therein, this Ātman does not develop any kind of desire whatsoever. There are no celestials there, vouchsafing (unto the Jīva) the attainment of the celestial world, nor are there sacrifices, nor the absence of sacrifices, neither mother, nor father, nor relations, (such as brothers and the like), nor coparceners, neither a thief, nor the killer of a Brāhmaṇa. Transcending such vicissitudes, the form of the Jivātman becomes enclosed in a sheath of radiance, endowed with the powers of Icchā, (desire), Jñāna, (knowledge), and Kriyā, (nonsentient action). This radiant sheath is the immortal one. Then, immersed only in the water (flowing from the Hitā-ether of the heart, and finding his way through the stalk of the heart-lotus, to its root sprouting out of the navel) he remains submerged (in the vortex of the belly; when, under the influence of Kāla, time, and Karma, he has to quit the innermost sheath again, he stands fixed at the root of the Puṇḍarīka, reaching it through the self-same path); then (by resorting to the same course and going back to the

second and first sheaths in order, from the third sheath), he leaps into the waking state once again, (for experiencing the phenomenal world outside). This is the Samrāj, (that shines on all sides round), (the Turiya, the Brahman enshrined in the Turya-sheath)." Thus replied the Lord Brahman, (unto the sage, Subāla). (4)

KHAṆḌA V

THE ĀTMAN TRAVERSING THE THREE SHEATHS
IS THE TURIYA-BRAHMAN

(The Kūṭa-sthātman, that is the Īśvara), bestows on the several local functionaries, (the organs of the Jīva abiding in the body), their respective spheres of action, (*e.g.*, vision is confined to the eye, the pupil, and other parts connected therewith). (In the matter of the bestowal of spheres of action) on the several functionaries, the Nāḍī-s alone are the links establishing connection (between the Kūṭa-sthātman and) the organs. The EYE, (which grasps the form of whatever impinges on the pupil), is the sphere of the Jīvātman, (the Kṣetra-jña). The subtle substratum is what has to be seen. The divine agent that exercises his benevolent influence (in aid of the Jīvātman) is the Āditya, (the Sun). The connecting link (between this organ and the Kūṭa-sthātman) is the Nāḍī concerned. He, who moves on (unconcerned) in the eye, in what has to be seen, in the Āditya, in the Nāḍī, in the Prāṇa, (the pre-requisite

vital energy), in the resultant knowledge (of form), in the bliss emanating from such knowledge, in the ether of the heart, (where it is construed as pertaining to one's self), in the interior of all these, (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (1)

The EAR is the sphere of the Jivātman. The subtle substratum is what has to be heard. The divine agents that exercise their benevolent influence in aid, are the guardians of the cardinal points, (Indra and others). The connecting link (between this organ and the Kūṭa-stha,) is the Nāḍī concerned. He, who moves on (unconcerned) in the ear, in what has to be heard, in Indra and others, in the concerned Nāḍī, in the Prāṇa, (vital energy), in the resultant knowledge (of sound), in the bliss emanating from such knowledge, in the ether of the heart, (where it is construed), in the interior of all these, (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless, and endless, (in the attitude, "I am he"). (2)

The NOSE is the sphere of the Jivātman. The subtle substratum is what has to be perceived as smell. The divine agent exercising its benevolent influence in aid is earth. The connecting link (between the nose and the Kūṭa-stha) is the Nāḍī concerned. He, who moves on (unconcerned) in the nose, in what has to be perceived as smell, in earth, in the concerned Nāḍī, in the Prāṇa, in the resultant knowledge (of smell), in

the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless, and endless, (in the attitude, " I am he "). (3)

The TONGUE is the sphere of the Jīvātman. The subtle substratum is what has to be experienced as taste. The divine agent that exercises his benevolent influence in aid is the God Varuṇa. The connecting link, (between the tongue and the Kūṭa-stha), is the Nāḍī concerned. He, who moves on (unconcerned), in the tongue, in what has to be experienced as taste, in Varuṇa, in the concerned Nāḍī, in the Prāṇa, in the resultant knowledge (of taste), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is so construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, " I am he "). (4)

The INTEGUMENT is the sphere of the Jīvātman. The subtle substratum is what has to be experienced as touch. The divine agent that exercises his benevolent influence in aid is Air. The connecting link, (between the integument and the Kūṭa-stha), is the Nāḍī concerned. He, who moves on (unconcerned), in the integument, in what has to be experienced as touch, in Air, in the concerned Nāḍī, in the Prāṇa, in the resultant knowledge (of touch), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is

construed), in the interior of all these (as the Āntar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless, and endless, (in the attitude, " I am he "). (5)

The MIND is the sphere of the Jīvātman. The subtle substratum is what has to be revolved in the mind. The divine agent that exercises his benevolent influence in aid, in this case, is the Moon. The connecting link, (between the mind and the Kūṣṭha-stha), is the Nāḍī concerned. He, who moves on (unconcerned), in the mind, in what has to be revolved in the mind, in the Moon, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge (through ideation), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Āntar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, " I am he "). (6)

The INTELLECT is the sphere of the Jīvātman. The subtle substratum is what has to be perceived by the intellect. The divine agent that exercises his benevolent influence in aid, in this case, is the Lord Brahman, (the creator). The connecting link, (between the intellect and the Kūṣṭha-stha), is the Nāḍī concerned. He, who moves on (unconcerned), in the intellect, in what has to be perceived by the intellect, in the Lord Brahman, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge (in the syllogistic form), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all

these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (7)

The SELF-CONSCIOUS MIND is the sphere of the Jivātman. The subtle substratum is the content of the self-conscious mind. The divine agent that exercises his influence in aid, in this case, is Rudra. The connecting link, (between the self-conscious mind and the Kūṭa-stha), is the Nāḍī concerned. He, who moves on (unconcerned), in the self-conscious mind, in the content of such mind, in Rudra, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge (through conceit), in the bliss emanating from such conceit, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (8)

The THINKING MIND is the sphere of the Jivātman. The subtle substratum is what has to be thought of. The divine agent that exercises his influence in aid, in this case, is the Kṣetra-jña. The connecting link, (between the thinking mind and the Kūṭa-stha), is the concerned Nāḍī. He, who moves on (unconcerned), in the thinking mind, in what has to be thought of, in the Kṣetra-jña, in the Nāḍī concerned, in the Prāṇa, in the knowledge resulting (through reflection), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all

these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (9)

The VOCAL ORGAN is the sphere of the Jivātman. The subtle substratum is what has to be expressed. The divine agent that exercises his benevolent influence, in this case, is Fire. The connecting link, (between the vocal organ and the Kūṭa-stha), is the concerned Nāḍī. He, who moves on (unconcerned), in the vocal organ, in what has to be expressed, in Fire, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge acquired, in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (10)

The HANDS are the sphere of the Jivātman. The subtle substratum is what has to be handled. The divine agent that exercises his benevolent influence in aid, in this case, is Indra. The connecting link, (between the two hands and the Kūṭa-stha), is the concerned Nāḍī. He, who moves on (unconcerned), in the two hands, in what has to be handled, in Indra, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge acquired, in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is

originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (11)

The FEET are the sphere of the Jīvātman. The subtle substratum is what has to be traversed (in space). The divine agent that exercises his benevolent influence in aid, in this case, is Viṣṇu. The connecting link, (between these limbs and the Kūṭa-stha), is the concerned Nāḍī. He, who moves on (unconcerned), in the two feet, in what has to be traversed (in space), in Viṣṇu, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge acquired (through locomotion), in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these, (as the Antar-yāmin, is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, "I am he"). (12)

The ANUS is the sphere of the Jīvātman. The subtle substratum is what has to be evacuated. The divine agent that exercises his benevolent influence in aid, in this case, is Death. The connecting link, (between the anus and the Kūṭa-stha), is the concerned Nāḍī. He, who moves on (unconcerned), in the anus, in what has to be evacuated, in Death, in the Nāḍī concerned, in the Prāṇa, in the resultant knowledge acquired, in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless, and endless, (in the attitude, "I am he"). (13)

The GENITALS are the sphere of the Jivātman. The subtle substratum is what has to be enjoyed as carnal sexual pleasure. The divine agent that exercises his benevolent influence in aid is Prajā-pati, in this case. The connecting link, (between the genitals and the Kūṭa-stha), is the concerned Nāḍi. He, who moves on (unconcerned), in the genitals, in what has to be enjoyed as carnal sexual pleasure, in Prajā-pati, in the Nāḍi concerned, in the Prāṇa, in the resultant knowledge acquired, in the bliss emanating from such knowledge, in the ether of the heart, (wherein it is construed), in the interior of all these (as the Antar-yāmin), is this Ātman.. One should resort to this Ātman, that is originless, immortal, fearless, sorrowless and endless, (in the attitude, " I am he "). (14)

. THE ĪŚVARA NOT TRANSCENDING BEYOND THE TURYA

This Ātman (that has been characterized as the originless, immortal, fearless, sorrowless and endless entity), (this Īśvara) is omniscient ; this is omnipotent, this the supreme controller ; this, that is immanent in the interior of all ; this the main cause from which all (effects) spring ; this, that is resorted to by all with all forms of felicity, (as the bestower of all kinds of beatitude, of this as well as of the other world), and does not himself stand in need of beatitudes of any kind ; that is likewise adored by all the Veda-s and Sāstra-s, (for similar reasons), but does not stand in need of the

Veda-s and Sāstra-s ; whose food is all this (ignorance of the Ātman and its concomitants), but who does not himself become the food of any ; for that very reason, the most excellent and auspicious verity (of the Brahman), the supreme director of all, (holding sway over the entire phenomenal world of beings and wielding the powers of creation, sustenance, destruction, benediction and sudden disappearance), is full of food, the Bhūtātman, (the Virāḍ-ātman of all beings) ; is full of Prāṇa, (vital power of the subtle sheath), the Ātman of perceptions and actions, (the Hiraṇyagarbha) ; is full of Manas, (ideations of the subtlest, innermost sheath), the Ātman of mental resolves, (the Bījātman) ; is full of the knowledge (resulting from Samādhi), the Ātman of Kāla (time), (the Sākṣy-ātman in whom the three Guṇa-s stand equipoised) ; is full of the innermost bliss (not differentiated from the exquisite unsurpassed bliss of the Brahman), the Ātman of dissolution, (the Brahman, wherein all things, apart from it, stand dissolved). (When) there is no need for identity, (in the Paramātman of the character described above), whence can arise duality ? When there is little scope (in him) for the body (that is mortal), whence can there be death ? (This Īśvara, that does not transcend beyond the Turya, by any means, is verily) not endowed with sentience internally, nor endowed with sentience externally, nor endowed with sentience both internally and externally, nor endowed with palpable sentience, nor sentient, nor non-sentient, neither (previously) known, nor capable of being known, (is

verily unknown and unknowable)—Thus : this is the precept leading to liberation, this is the precept leading to the final conclusion arrived at by all the systems of Vedānta. (15)

ANUSĀSANA III

REMAINING AS THE ĀTMAN ALONE

KHAṆḌA VI

ALL CREATION IS ONLY OUT OF THE BRAHMAN

Whatever, (is seen to exist now in this world), did not verily exist at the beginning (of creation). The root-less (existence, the Brahman, alone existed). Hence, all these creatures (but the supreme Brahman) became propless, (like the rope-snake and were mere illusions). (The one Nārāyaṇa alone is the main-stay of all creatures that are ignorant of the Ātman.)

THE ENTIRE PHENOMENAL WORLD NON-EXISTENT APART FROM NĀRĀYAṆA

The eye, (the organ of vision), what has to be seen (and the seer), (this triad) is Nārāyaṇa alone. (Apart from Nārāyaṇa there is nought else). The ear, (the organ of hearing), what has to be heard, (and the hearer), (this triad) is Nārāyaṇa alone. The nose, (the olfactory sense), what has to be smelt, (and the smell-er), (this triad) is Nārāyaṇa alone. The tongue, (the

gustatory sense), what has to be experienced as taste, (and the taster), this triad is Nārāyaṇa alone. The integument, (the tactile sense), what has to be experienced as touch, (and the feeler of the touch), (this triad) is Nārāyaṇa alone. The mind, what has to be revolved therein, (and the contemplator), (this triad) is Nārāyaṇa alone. The intellect, what has to be cognized, (and the cognizer), (this triad) is Nārāyaṇa alone. The self-conscious mind, what is its content, (and the individualizer), (this triad) is Nārāyaṇa alone. The thinking mind, what has to be syllogized, (and the syllogizer), (this triad) is Nārāyaṇa alone. The vocal organ, what has to be articulately expressed, (and the speaker), (this triad) is Nārāyaṇa alone. The two hands, what has to be handled, (and he who handles), (this triad) is Nārāyaṇa alone. The two feet, what has to be traversed (in space), (and he who moves from place to place), (this triad) is Nārāyaṇa alone. The anus, what has to be evacuated, (and the evacuator), (this triad) is Nārāyaṇa alone. The genitals, what has to be enjoyed as sexual pleasure (and the enjoyer of sexual pleasure), (this triad) is Nārāyaṇa alone. The sustainer (the Virāḍ-ātman), the creator, (the Hiraṇya-garbha), the supreme controller (the Īśvara, the creator, sustainer and destroyer), the witness that stands unattached (the Turyātman), and the celestial radiance, is the one Nārāyaṇa alone, (that manifests himself in all his glory as the Paramātman). The twelve Āditya-s, the eleven Rudra-s, the seven Marut-s, the eight Vaśu-s, the twin Aśvin-s, (the four Veda-s), the Ṛc, the Yajus, the Sāman

(and the Atharvan), the Mantra-s (employed in sacrifices), the three sacrificial fires, (Dakṣiṇa, Gārha-patya, and Āhavanīya), the Ājya, (ghee-offering), the Āhuti, (the act of offering oblations), and what springs out (of the performance of the sacrifice) is the celestial radiance, the one (Paramātmān), Nārāyaṇa alone. Mother, father, brother, place of residence, shelter, friend, the path (leading to the exquisite world beyond), all this is Nārāyaṇa alone. (2-4)

THE NAMES OF THE SUṢUMṆĀ LEADING TO THE EXQUISITE STATE (OF NĀRĀYAṆA)

The Virājā, (the Suṣumṇā-nāḍī leading to the exquisite state of Nārāyaṇa), the Su-darsanā, (which leads to the acquisition of gnosis), the Jitā, (that is the means to be adopted for the attainment of the state of the A-parājita-brahman), the Saumyā, (the auspicious path), the A-moghā, (the unfailing one), the Kumārā, (the youth-bestowing one), the Amṛtā, (leading to the state of immortality), the Satyā, (leading to the Satya-brahma-loka), the Madhyamā, (situated in the middle of the ten Nāḍī-s Idā and others), the Nāsirā, (the chief Nāḍī), the Śis'urā, (causing repose unto the Prāṇa-s), the Asurā, (the bestower of the state of the chief Prāṇa, the Hiraṇya-garbha), the Sūryā, (the bestower of the course of the sun), the Bhās-vatī, (the path of radiance)—these should be known as the names of the divine Suṣumṇā-nāḍī, (which leads to the attainment of the most exalted state of Nārāyaṇa).

THE SOVEREIGNTY OF NĀRĀYAṆA ALONE EVERYWHERE

(This Ātman), that has to course through the above Naḍī-s), thunders (becoming a cloud), sings (becoming a Gandharva), blows (becoming a wind), and rains (becoming a rain-cloud); he alone is Varuṇa, (the lord of waters); he alone is the Sūrya, (the sun-god); he alone is the Moon; he alone is the divisions of time, (such as seconds, minutes, etc.); he alone is the Kavi, (S'ukra); he alone is Brahman, (the creator); he alone is Indra, (the king of the celestials); he alone is the day (of sixty Ghatikā-s) and the half-day, (day-time or night); or divisions of time, known as Kalpa-s, (ages made up of days and nights according to human computation) and Māhā-kalpa-s, (according to the computation of the Virāṭ-puruṣa); he alone is up and down and all the points of the compass, (principal and intermediate). All these, expressed, (as aforesaid), or implied, is Nārāyaṇa alone. All this, what has been, (what is) and what is yet to be, is the Puruṣa alone. That is the state of remaining as the all-pervading Viṣṇu, (the Paramātmān, Nārāyaṇa, shorn of the difference between the pervader and what he pervades). Sages always visualize that most exalted state of Viṣṇu actually as the Paramātmān. These Vipra-s, (most exalted knowers of the Brahman), with their passions cast away and all their inner senses alert, expound most clearly that most exalted state of Viṣṇu, unto ignorant folk like us—Thus. This is the precept relating to

Nirvāṇa, (alone-ness). This is the precept of the Veda.
This is the precept of the Veda. (6, 7)

ANUSĀSANA IV

THE FORM OF THE ANTAR-YĀMIN

KHAṆḌA VII

NĀRĀYAṆA, THE ANTAR-YĀMIN OF ALL

There abides for ever the one Aja, (the Ātman that is not born of himself or out of other sources), (while everything else is born of Māyā, illusion). The one perpetual existence, (the Brahman, which remains) in the cavern (of the intellect), within the body (of all beings), (influencing, as witness, the intellect in its coursing through its thousand and one functions, revealing the real nature of things presented to it, aiding it in its capacity to accept the congruous and reject the incongruous, itself remaining as the absolute sentience without a counterpart, and finally contributing to the dawning of superior wisdom, as a result of the analysis, and synthesis resorted to by the intellect in its exploration of the truth). The earth is the body of the Ātman. He traverses right through the earth. The earth knows him not. The waters are his body. He traverses right through the waters. The waters know him not. Fire is his body. He traverses right through fire. Fire knows him not. Air is his body. He traverses

right through air. The air knows him not. Ether is his body. He traverses right through ether. Ether knows him not. The mind is his body. He traverses right through the mind. The mind knows him not. The intellect is his body. He traverses right through the intellect. The intellect knows him not. The self-conscious mind is his body. He traverses right through the self-conscious mind. The self-conscious mind knows him not. The thinking mind is his body. He traverses the thinking mind right through. The thinking mind knows him not. The A-vyakta, (non-distinct nebula), is his body. He traverses the A-vyakta right through. The A-vyakta knows him not. The A-kṣara, (the imperishable Īśvara), is his body. He traverses the A-kṣara right through. The A-kṣara knows him not. Mṛtyu, (Death), is immanent in all beings and is yet bereft of all sins, (he remaining as the supreme controller, full of unconcern and indifference, while all beings are affected by virtue and vice), shining in all his glory and manifesting himself in his real form as the indivisible one, (while all other things apart from him are many, even as the pots and pans are many, while the ether pervading them all is one and indivisible); (that is) Nārāyaṇa, (the Paramātmān). (1)

THE PEDIGREE OF THIS VIDYĀ

This Vidyā, (*viz.*, of the peerless, non-differentiated Brahman, which alone remains as the residual substratum, when the misconceptions relating to it and

generated out of ignorance, cease to exist), Viṣṇu, by whom all ignorance has been cast off, bestowed on Brahman, (the creator), by whom likewise all ignorance has been cast off. The Lord Brahman bestowed it on 'Ghorāṅgiras. Sage Ghorāṅgiras bestowed it on Raikva. Raikva bestowed it on Rāma and Rāma bestowed it on all beings. Thus is the precept relating to Nirvāṇa, (alone-ness). Thus is the precept of the Veda. Thus is the precept of the Veda. (2)

ANUSĀSANA V

THE STATE OF THE ĀTMAN REMAINING IN THE BODY

KHAṆḌA VIII

THE PURITY OF EVEN THE ĀTMAN REMAINING IN THE BODY

The Ātman, abiding in the cavern (of the heart), in the interior of the body of all beings, is pure, (even though the three sheaths of all beings, from Brahman (the creator) down to a clump of grass, are impure, as the innermost Ātman is by no means affected by the changes taking place therein.) (This Ātman,) though intimately connected with the interior of the gross body (of all beings), which is full of stinking fluid, oozing out of the fat and the flesh, (and subject to anguish, disease, old age and death), which resembles

in its durability the wall painted in a picture, which could be compared, in point of its invulnerability, only to the city of the Gandharva-s, (a castle in the air), which is as fragile as the pith of a plantain tree, which is as fickle as a bubble, (this Ātman) is however, pure. Knowers of the Brahman see this Ātman departing (from the body), devoid of impurities, grief and defects, with a form which cannot be comprehended, (as it is beyond the range of perception, being made of something, which cannot be specified), empyrean, radiant, nonattached (even though penetrating the interior of all things), pure, with a body of fire endowed with the three powers, (Icchā, Kriyā, and Jñāna,) and hence full of all and of the form of all, (he being the Ātman of all beings), transcending form and measurements, the supreme controller of all, the unknowable, devoid of the three sheaths, that has his abode in the cavern of the intellect, the immortal one, that manifests himself as the peerless Brahman alone, of the form of absolute, unsurpassed bliss and see him (as the Brahman) accomplished through the denial (of all things apart from it). (One should know this Paramātmā as one's own Atman). (1)

KHAṆḌA IX

DISSOLUTION OF ALL BEINGS IN THE
SEEDLESS BRAHMAN

Then the sage Raikva asked (the sage Ghorāṅgiras) thus : " O Lord ! in what do all things meet with their

final extinction?" Unto him the Lord replied: "He, (the Jīvātman), who absorbs the eye alone (responsive to forms) into his own self (during the Nitya-pralaya), dissolves the eye alone in the formless Brahman (during Kaivalya). He, who absorbs (forms) alone, that are seen, into his own self (during the Nitya-pralaya), dissolves such forms alone in the formless Brahman (during Kaivalya). He, who absorbs the sun alone, (that exercises his benevolent influence over the eye (and forms) into his own form (during the Nitya-pralaya), dissolves that sun alone in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumnā-nāḍī alone, called) the Virājā into his own self (during the Nitya-pralaya), dissolves that Virājā alone in the formless Brahman (during Kaivalya). He, who absorbs the Prāṇa alone functioning in the eye into his own self (during the Nitya-pralaya), dissolves that functioning Prāṇa alone in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (derived from the perception of forms) into his own self (during the Nitya-pralaya), dissolves that knowledge alone in the formless Brahman (during Kaivalya). He, who absorbs the bliss alone (emanating from the perception of forms) into his own self (during the Nitya-pralaya), dissolves such bliss alone in the formless Brahman (during Kaivalya). He, who absorbs the Turiya, (the pure Ātman) alone into his own self (during of Nitya-pralaya), dissolves that Turiya alone in the formless Brahman (during Kaivalya). This (pure Ātman), (that sprouts out of and leaves a seed), merges into the seedless

Brahman alone, that is the immortal, fearless, sorrowless and endless (Turya) ". Thus he replied : (1)

(The Jīvātman), that absorbs the ear alone (responsive to sounds) into his own self (during the Nitya-pralaya), dissolves the ear alone, in the formless Brahman (during Kaivalya). He, who absorbs (sounds) alone that are heard into his own self (during the Nitya-pralaya), dissolves such sounds alone, in the formless Brahman (during Kaivalya). He, who absorbs Indra and other guardians of the cardinal points alone that exercise their benevolent influence over the ear (and sounds) into his own self (during the Nitya-pralaya), dissolves the same Indra and other guardians of the cardinal points alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī alone, known as) the Sudarśanā into his own self (during the Nitya-pralaya), dissolves the same Sudarśanā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Apāna alone (functioning in the ear) into his ownself (during the Nitya-pralaya), dissolves the same Apāna alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired by hearing sounds) into his own self (during the Nitya-pralaya), dissolves such knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (2)

(The Jīvātman), that absorbs the nose alone (that is responsive to smells) into his own self (during the

Nitya-pralaya), dissolves that nose alone, in the formless Brahman (during Kaivalya). He, who absorbs (smells) alone that are experienced by the nose into his own self (during the Nitya-pralaya), dissolves the same smells alone, in the formless Brahman (during Kaivalya). He, who absorbs the earth alone (exercising its benevolent influence over the nose and smells) into his own self (during the Nitya-pralaya), dissolves the same earth alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumnā-nāḍī, known as) the Jitā alone into his own self (during the Nitya-pralaya), dissolves the same Jitā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Vyāna alone (functioning in the nose) into his own self (in the Nitya-pralaya), dissolves the same Vyāna alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired through experiencing smells) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless, and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (3)

(The Jivātman), that absorbs the tongue alone into his own self (during the Nitya-pralaya), dissolves the tongue alone, in the formless Brahman (during Kaivalya). He, who absorbs (tastes) alone that are experienced by the tongue into his own self (during the Nitya-pralaya), dissolves the same tastes alone, in the formless

Brahman (during Kaivalya). He, who absorbs Varuṇa alone, (the lord of waters), (that exercises his benevolent influence over the tongue and tastes), into his own self (during the Nitya-pralaya), dissolves the same Varuṇa alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumnā-nāḍī alone, known as) the Saumyā into his own self (during the Nitya-pralaya), dissolves the same Saumyā alone, in the formless Brahman (during Kaivalya). He, who absorbs the Udāna alone (functioning in the tongue) into his own self (during the Nitya-pralaya), dissolves the same Udāna alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired through experiencing tastes) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed) merges into the seedless Brahman alone. Thus he replied. (4)

(The Jivātman), that absorbs the integument alone into his own self (during the Nitya-pralaya), dissolves the same integument alone, in the formless Brahman (during Kaivalya). He, who absorbs the touch alone (experienced by the integument) into his own self (during the Nitya-pralaya), dissolves the same touch alone, in the formless Brahman (during Kaivalya). He, who absorbs air alone (that exercises its benevolent influence on touch) into his own self (during the Nitya-pralaya), dissolves the same air alone, in the formless

Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī alone known as) the Moghā into his own self (during the Nitya-pralaya), dissolves the same Moghā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Samāna alone (functioning in the integument) into his own self (during the Nitya-pralaya), dissolves the same Samāna alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (that is acquired through the experience of touch) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless, and endless (Turya), (that sprouts out of and leaves a seed) merges into the seedless Brahman alone. Thus he replied. (5)

(The Jīvātman), that absorbs the vocal organ alone into his own self, (during the Nitya-pralaya), dissolves the same vocal organ alone, in the formless Brahman, (during Kaivalya). He, who absorbs articulate expressions alone (of the vocal organ) into his own self (during the Nitya-pralaya), dissolves such articulate expressions alone, in the formless Brahman (during Kaivalya). He, who absorbs Fire alone (that exercises his benevolent influence over speech) into his own self, (during the Nitya-pralaya), dissolves the same Fire alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī alone known as) the Kumārā into his own self (during the Nitya-pralaya), dissolves the same Kumārā-nāḍī alone, in

the formless Brahman (during Kaivalya). He, who absorbs the Vairambha- (vital-air) alone (functioning in the vocal organ) into his own self (during the Nitya-pralaya), dissolves the same Vairambha alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge acquired from speech alone into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This pure Ātman, that is the immortal, fearless, sorrowless, and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (6)

(The Jīvātman), that absorbs the two hands alone into his own self (during the Nitya-pralaya), dissolves the two hands alone, in the formless Brahman (during Kaivalya). He, who absorbs the functions of the two hands alone into his own self (during the Nitya-pralaya), dissolves the same functions of the two hands alone, in the formless Brahman (during Kaivalya). He, who absorbs Indra alone (who exercises his benevolent influence on the two hands and their functions) into his own self (during the Nitya-pralaya), dissolves the same Indra alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī, known as) the Amṛtā alone into his own self (during the Nitya-pralaya), dissolves the same Amṛtā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Mukhya-prāṇa (vital power) alone (that functions in the two hands) into his own self (during the Nitya-pralaya), dissolves the same Mukhya-prāṇa

alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge (acquired from the functioning of the two hands) alone into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (7)

(The Jivātman), that absorbs the two feet alone into his own self (during the Nitya-pralaya), dissolves the same two feet alone, in the formless Brahman (during Kaivalya). He, who absorbs locomotion alone into his own self (during the Nitya-pralaya), dissolves such locomotion alone, in the formless Brahman (during Kaivalya). He, who absorbs Viṣṇu, (that exercises a benevolent influence over the two feet and locomotion) into his own self (during the Nitya-pralaya), dissolves the same Viṣṇu alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī, known as) the Satyā into his own self (during the Nitya-pralaya), dissolves the same Satyā-nāḍī, in the formless Brahman (during Kaivalya). He, who absorbs the Antar-yāma alone (that functions in the two feet) into his own self (during the Nitya-pralaya), dissolves the same Antar-yāma alone in the formless Brahman (during Kaivalya). He, who absorbs the knowledge acquired through locomotion alone into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure

Ātman); that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (8)

(The Jivātman), that absorbs the anus alone into his own self (during the Nitya-pralaya), dissolves the same anus, in the formless Brahman (during Kaivalya). He, who absorbs evacuation alone into his own self (during the Nitya-pralaya), dissolves the same evacuation alone, in the formless Brahman (during Kaivalya). He, who absorbs Mṛtyu (that exercises a benevolent influence over evacuation) alone into his own self (during the Nitya-pralaya), dissolves the same Mṛtyu alone, in the formless Brahman (during Kaivalya). He, who absorbs the Madhyamā-nāḍī alone into his own self (during the Nitya-pralaya), dissolves the same Madhyamā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Prabhāñjana (functioning in the anus) alone into his own self (during the Nitya-pralaya), dissolves the same Prabhāñjana, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge (acquired from evacuation and the anus) alone into his own self (during the Nitya-pralaya), dissolves the same knowledge, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (9)

(The Jivātman), that absorbs the genitals alone into his own self (during the Nitya-pralaya), dissolves

the same genitals alone, in the formless Brahman (during Kaivalya). He, who absorbs the sexual pleasure alone (experienced by the genitals) into his own self (during the Nitya-pralaya), dissolves the same sexual pleasure alone, in the formless Brahman (during Kaivalya). He, who absorbs Prajā-pati alone (that exercises a benevolent influence over the genitals) into his own self (during the Nitya-pralaya), dissolves the same Prajā-pati alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumṇā-nāḍī alone known as) the Nāsīrā into his own self (during the Nitya-pralaya), dissolves the same Nāsīrā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Kūrmira alone (that functions in the genitals) into his own self (during the Nitya-pralaya), dissolves the same Kūrmira alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired from the functioning of the genitals) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless, and endless (Turya), (that sprouts out of and leaves a seed), merges into the Brahman alone. Thus he replied. (10)

(The Jivātman), that absorbs the mind alone into his own self (during the Nitya-pralaya), dissolves the same mind alone, in the formless Brahman (during Kaivalya). He, who absorbs the revolving of the mind alone into his own self (during the Nitya-pralaya), dissolves the revolving of the mind alone, in the formless

Brahman (during Kaivalya). He, who absorbs the Moon alone (exercising a benevolent influence over the mind) into his own self (during the Nitya-pralaya), dissolves the same Moon, in the formless Brahman (during Kaivalya.) He, who absorbs the S'is'urā-nāḍī alone into his own self (in the Nitya-pralaya), dissolves the same S'is'urā-nāḍī alone, in the formless Brahman (during Kaivalya.) He, who absorbs the S'yena alone (functioning in the mind) into his own self (during the Nitya-pralaya), dissolves the same S'yena alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (gained from exercising the mind) into his own self (during the Nitya-pralaya), dissolves the same knowledge, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (11)

(The Jivātman), that absorbs the intellect alone into his own self (during the Nitya-pralaya), dissolves the same intellect alone, in the formless Brahman (during Kaivalya). He, who absorbs what has to be cognized alone (by the intellect) into his own self (during the Nitya-pralaya), dissolves the same that is cognized alone, in the formless Brahman (during Kaivalya). He, who absorbs Brahman, (the creator), alone, (that exercises a benevolent influence over the intellect) into his own self (during the Nitya-pralaya), dissolves the same Brahman, (the creator), alone, in the formless Brahman (during Kaivalya). He, who absorbs (the

Suṣumnā-nāḍī alone, known as) the Sūryā into his own self (during the Nitya-pralaya), dissolves the same Sūryā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the Kṛṣṇa alone (that functions in the intellect) into his own self (during the Nitya-pralaya), dissolves the same Kṛṣṇa (vital air) alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired through the intellect) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (12)

(The Jivātman), that absorbs the conceited mind alone into his own self (during the Nitya-pralaya), dissolves the same conceited mind alone, in the formless Brahman (during Kaivalya). He, who absorbs the experience of the conceited mind alone into his own self (during the Nitya-pralaya), dissolves the same experience alone, in the formless Brahman (during Kaivalya). He, who absorbs Rudra alone (that exercises his influence over the conceited mind) into his own self (during the Nitya-pralaya), dissolves the same Rudra alone, in the formless Brahman (during Kaivalya). He, who absorbs (the Suṣumnā-nāḍī known as) the Asurā alone into his own self (during the Nitya-pralaya), dissolves the same Asurā-nāḍī alone, in the formless Brahman (during Kaivalya). He, who absorbs the S'veta (vital air) alone (functioning in the conceited mind) into his own self

(during the Nitya-pralaya), dissolves the same S'veta (vital air) alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone acquired (through conceit) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (13)

(The Jīvātman), that absorbs the thinking mind alone into his own self (during the Nitya-pralaya), dissolves the same thinking mind alone, in the formless Brahman (during Kaivalya). He, who absorbs the experience of the thinking mind alone into his own self (during the Nitya-pralaya), dissolves the same experience alone, in the formless Brahman (during Kaivalya). He, who absorbs the Kṣetra-jñā alone (that exercises his influence over the thinking mind) into his own self (during the Nitya-pralaya), dissolves the same Kṣetra-jñā alone, in the formless Brahman (during Kaivalya). He, who absorbs the Bhāsvatī-nāḍī alone into his own self (during the Nitya-pralaya), dissolves the same Bhāsvatī-nāḍī alone, in the formless Brahman, (during Kaivalya). He, who absorbs the Nāga-vital-air alone into his own self (during the Nitya-pralaya), dissolves the same Nāga-vital-air alone, in the formless Brahman (during Kaivalya). He, who absorbs the knowledge alone (acquired through the thinking mind) into his own self (during the Nitya-pralaya), dissolves the same knowledge alone, in the formless Brahman (during Kaivalya).

He, who absorbs the bliss alone (resulting from the acquisition of knowledge) into his own self (during the Nitya-pralaya), dissolves the same bliss alone, in the formless Brahman (during Kaivalya). He, who absorbs the Turiya alone, (the pure Ātman devoid of change) into his own self (during the Nitya-pralaya), dissolves the same Turiya alone, in the formless Brahman (during Kaivalya). This (pure Ātman), that is the immortal, fearless, sorrowless, and endless (Turya), (that sprouts out of and leaves a seed), merges into the seedless Brahman alone. Thus he replied. (14)

FRUIT OF THE KNOWLEDGE OF THE SEEDLESS BRAHMAN

He, who knows the seedless Brahman thus, becomes the seedless Brahman alone, (simultaneously with the dawning of the knowledge, that he is the Brahman alone and nought else, that is nonexistent). He is not born again. He does not die. He does not grow infatuated. He is not broken. He is not burnt. He is not cut asunder. He does not shake. He is not angry. Knowers of the Brahman declare him as the all-consuming Ātman, (attainable only by one, who is a Jivan-mukta). (15)

THE MEANS TO BE EMPLOYED FOR THE ATTAINMENT OF THE BRAHMAN AND THE ĀTMAN

This Ātman is not attainable through the exposition of the Veda-s a hundred times ; nor through the intimate study of the Sāstra-s, that are countless ; nor

through relying on knowledge propped up with a clear intellect ; nor through a strong memory, nor through the Veda-s, nor through the performance of sacrifices, nor through undergoing a severe penance, nor through the study of the Sāṃkhya-philosophy, nor through the practice of Yoga, nor through the discipline of the four stages in life, (pursued in strict conformity with the rules laid down in the Dharma-sāstra-s), nor through any other means, do people attain the Ātman. It is only those that are thoroughly disciplined, (through conforming to the courses laid down in the Veda-s), through a study of the Veda-s and the Vedānta-s (as laid down in the Upaniṣad-s) in a rigorous manner, through sincere and devoted service rendered to the Guru, through the renunciation of all actions and austerities and through the desire to study the true import (of the Vedānta, as expounded by the One Hundred and Eight Upaniṣad-s), in the prescribed manner, it is only they that attain the Ātman. Having adopted this course and become quiescent (through the abatement of the inner senses), possessed of self-control (through keeping under proper restraint the organs of perception and action), and withdrawn from the world, thoroughly disgusted with it, full of forbearance (unaffected by the pairs of opposites, such as heat and cold), and having reached the state of Samādhi, (ecstatic trance of the changeless variety), the most exalted knower of the Brahman sees in his own Ātman the Paramātmān, (that is the Brahman), and becomes the Ātman of all. He who knows thus. (16)

THE ESTABLISHMENT OF ALL THE WORLDS
IN THE BRAHMAN AND THE ĀTMAN

Then the sage Raikva asked this (Ghorāṅgiras) thus: "O Lord! Wherein do all (the worlds with all their beings) become firmly established?" "In the Rasā-tala worlds," replied he. (Query): "Wherein are the Rasā-tala worlds established in the relationship of the warp and the woof?" "In the Bhūr (terrestrial) worlds", replied he. (Query): "Wherein are the Bhūr (terrestrial) worlds established in the relationship of the warp and the woof?" "In the Bhuvar (mid-etheral) worlds" replied he. (Query): "Wherein are the Bhuvar (mid-ethereal) worlds established in the relationship of the warp and the woof?" "In the Suvar (celestial) worlds", replied he. (Query): "Wherein are the Suvar (celestial) worlds established as the warp and the woof?" "In the Mahar-loka-s", replied he. (Query): "Wherein are the Mahar-loka-s established as the warp and the woof?" "In the Jano-loka-s", replied he. (Query): "Wherein are the Jano-loka-s established as the warp and the woof?" "In the Tapo-loka-s", replied he. (Query): "Wherein are the Tapo-loka-s established as the warp and the woof?" "In the Satya-loka-s", replied he. (Query): "Wherein are the Satya-loka-s established as the warp and the woof?" "In the Prajā-pati-loka-s", replied he. (Query): "Wherein are the Prajā-pati-loka-s established

as the warp and the woof?" "In the Brahma-loka-s", replied he. (Query): "Wherein are the Brahma-loka-s established in the relation of the warp and the woof?" "All the loka-s, like so many beads (in a rosary), are established in the Ātman and the Brahman, in the relationship of the warp and the woof"—thus replied he. (1)

FRUIT OF THE KNOWLEDGE OF THE BRAHMAN SO RELATED

He, who knows, in this manner, these (worlds, from the Rasā-tala to the Brahma-loka), as established in the Ātman, that sage becomes the Brahman alone, (on the cessation of the relationship of the warp and the woof). (2)

ANUSĀSANA VI

THE WAY UPWARD

KHAṇḍA XI

THE MANNER OF ASCENT, THROUGH THE NĀḌĪ OF THE HEART

Then, (after listening to a description of the Brahma-loka), Raikva asked this (Ghorāṅgiras) thus: "O Lord! How and by what means does this (Ātman),

that is palpable knowledge, after leaving its seat and moving upwards, have its exit ? ” Unto him he replied thus : “ In the middle of the heart is a mass of red flesh, wherein the white-lotus called the Dahara, has bloomed like a red lotus, with its petals spread in different directions. In the middle of it is an ocean. In the middle of the ocean is ether. Therein are four Nāḍī-s known as the Ramā, the A-ramā, the Icchā, and the A-punar-bhavā. Of these, the Ramā leads the practitioner, through the practice of righteousness, to the Puṇya-loka, (the celestial world), while the A-ramā leads the sinner, on account of his sins, to the Pāpa-loka, (bottom-less perdition). Through the Icchā-nāḍī is attained, (at the appropriate time), whichever object of desire one recalls as uppermost in his mind (during his last moments). Through the A-punar-bhavā-nāḍī, one breaks through the sheath (in the form of a tube, opening into the Mūlādhāra-cakra, by means of the Kuṇḍalinī-power, developed through the practice of Yoga). Having broken through the sheath (and reached the region of the crest, through the Suṣumṇā-path), the practitioner breaks through the shell of the crest, (*viz.*, the skull), (and leaves his body). Having broken through the skull (and reached the Brahma-loka with his radiance and the like), he breaks through the earth-element, with a view to attain the seedless state. Having broken through the earth-element, he breaks through water. Having broken through water, he breaks through fire. Having broken through fire, he breaks through air. Having broken through air, he

breaks through ether. Having broken through ether, he breaks through the mind. Having broken through the mind, he breaks through the Bhūta-s and the like, (the subtile elements). Having broken through the subtile elements, he breaks through the Mahat-tattva, (the eternal verity of the Jīva). Having broken through the Mahat-tattva, (the Jīva), he breaks through the A-vyakta, (the underlying causal principle of the three sheaths, gross, subtile, and causal). Having broken through the A-vyakta, he breaks through the A-kṣara, (the imperishable Īśvara-tattva). Having broken through the A-kṣara, (the imperishable Īśvara-tattva), he breaks through the Mṛtyu, (the S'akṣi-tattva, which consumes all at the time of dissolution). (Should one, through the grace of the Īśvara, enter the orifice of the Kaivalya-nāḍī, in the interior of the Suṣumṇā-nāḍī, by chance, then) the Mṛtyu-tattva, in its turn, becomes one with the radiance (of the Brahman), manifesting itself as the exquisite Paramātmā alone. Thereafter there is neither what is existent, nor what is non-existent, nor what is partly existent and partly non-existent. (1)

ANUSĀSANA VII

RULE RELATING TO SAMĀDHI

KHAṇḍA XII

PURITY OF FOOD

From Nārāyaṇa, (the reputed Īśvara), came into being food, (of the character of the ignorance of

the Ātman) in a raw state, (at the commencement of the day of Brahman, the creator, in the Brahma-loka). In the Mahā-saṃvartaka, (great deluge), (at the close of the day of Brahman, that food meets with its involution) in the Brahma-loka. (The raw food, which comes into being on another day of Brahman), becomes cooked, (fit for consumption), again, in the Ādityā, (the fire of time), (through timely rains and the like, caused by the Sun). Again, the raw food becomes ripe for consumption in the (Kalyāṇa-vasathya)-fire, (which is one of the five fires maintained in a sacrifice, for offering the flesh-oblation). Again, the raw food (eaten by a living being) becomes fit for assimilation, through the Jāṭhara-fire, (animal heat in the belly). [The four kinds of raw food, cooked and consumed as detailed above, are conducive to purity]. Food with water oozing out of it, (owing to the long interval after cooking or due to any other cause), or rendered stale (and kept under water over night), (or what remains after a Sūdra has been served with it), (such food should by no means be eaten by a seeker after liberation, at any time). Pure food, (devoid of the defects detailed above, and sanctified by the sprinkling of Tulasī-water during Nivedana), not got by going a-begging, (either by himself or by employing his disciples for the purpose), or in accordance with a pre-arranged plan, (that such and such a house should be visited on such and such a day and the like), (but got at random, while moving about from place to place, like a bee flitting from flower to flower at random),

such food alone should the seeker eat ; (the ascetic) should not beg for food of any one whatsoever. [Through the observance of the aforesaid rules about purity of food, is attained purity of thought. With purity of thought as the antecedent, are generated knowledge, superior knowledge, perfect knowledge and the knowledge of the truth (of the Brahman). The fruit attained is in proportion to the quality and the quantum of such knowledge. With purity of food is attained the purity of inborn disposition ; with the purity of inborn disposition is attained confirmed power of retention ; and on the attainment of a strong retentive memory, all knots, (doubts), of the heart completely vanish. The eligibility to the acquisition of the knowledge of the Brahman, therefore, depends entirely on the purity of the food, mental and physical.] (1)

KHAṆḌA XIII

SAMĀDHI ATTENDED WITH ITS PRE-REQUISITE AIDS,
THE MEANS TO THE ATTAINMENT OF THE
KNOWLEDGE OF THE BRAHMAN

- (The sage partaking of pure food) should cultivate the desire to possess the innate characteristics of a child. The innate characteristics of a child are non-attachment, (due to the absence of prejudice in favour of, or against what is one's own or belongs to others, and to the non-development of the " I "-sense and the " Mine "-sense) and the complete absence of notions of virtue and vice.

By abstinence from speech, quick comprehension due to profound learning and non-observance of conventions relating to classes and stages in life, the sage derives his title (to the acquisition of the knowledge of the Brahman). [Even as the suckling child knows not the difference between what ought to be done and what ought not to be done and the consequences thereof, even so the Jñāna-yogin, through the exalted knowledge of the nature of the Brahman, is immune from the delusion relating to the existence of things apart from the Ātman.] That Kaivalya, (state of remaining as the peerless, non-differentiated Brahman), is possible of attainment only by such a Jñāna-yogin, (silent, proficient and non-conventional, and not by anyone else), has been acclaimed by all the systems of Vedānta. Prajā-pati, the knower of the true import of the several systems of Vedānta, said thus : " After knowing the highest state (to be that of the Ātman alone), (the sage) should take his residence, at the foot of a tree, (in the outskirts of the village and practise Samādhi). (He should sustain himself without begging and satisfied with whatever food chance might bring him. Should no food reach him, he should make no effort to get it, but should grow indifferent in the attitude, " Let this body of mine remain or perish. It is of no consequence to me "). With a rag as his loin cloth, with no attendants to help him, remaining all alone in Samādhi, hankering after the Ātman alone, with all his desires gratified in this manner and hence having no more desires to be gratified, with all his desires seared through Nir-vikalpa-samādhi,

(changeless trance), recognizing in the tiger, the elephant, the lion, the gad-fly, the mosquito, the mungoose, the snake, the Rākṣasa and the Gandharva, (that might torment him at his tree-resort), so many forms of Mṛtyu, (or looking upon them merely as so many forms of existence, sentience and bliss of the all-consuming Sākṣi-caitanya), the sage is not afraid of them on any account. He should develop the desire to stand like a tree, should not get angry, even if cut asunder and should not quail (at any prospective danger), but should stand enlightened as a knower of the Brahman. So also should he develop the desire to stand firm like a rock, should not get angry, even if riven through, and should not quail (at any prospective danger), but should stand as an exalted knower of the Brahman. Then should he cultivate the desire of standing like ether, should not get angry even if split and should not quail (at any prospective affliction), but should stand as a more exalted knower of the Brahman. Then should he cultivate the desire for standing by the truth and stand as the most exalted knower of the Brahman, (viz., the Brahman alone). For, verily this truth is the Ātman".

(1)

THE MEANS TO ATTAIN THE BRAHMAN ALONE : ITS SEVEN STAGES

Earth is the heart of all smells, (wherein they have their origin, sustenance and dissolution). Water is the heart of all tastes. Fire is the heart of all forms. Air

is the heart of all touch. Ether is the heart of all sounds. The A-vyakta is the heart of all states. Mṛtyu, (the Sākṣi-tattva, which dissolves all beings in itself), is the heart of all beings. The Mṛtyu-tattva merges in the radiance (of the Brahman), manifesting itself as the exquisite Paramātmān, (the seedless Brahman alone). Thereafter there is what is not existent, nor non-existent, nor partly existent and partly non-existent. Thus, this (truth) is the precept relating to the withdrawal from everything other than the Brahman. This again is the precept relating to liberation, the final conclusion arrived at by all the systems of Vedānta, the final conclusion arrived at by all the systems of Vedānta. (2)

ANUSĀSANA VIII

THE BRAHMAN—THE SUPREME POWER THAT CONSUMES ALL

KHAṆḍA XIV

THE BRAHMAN—THE SUPREME POWER THAT CONSUMES ALL

(That reputed element), earth is the food, (the foremost among graspable things). In relation to it, water is the eater of the food, (the prime cause, wherein earth is dissolved during involution). Water

is the food, in relation to which fire is the eater of the food, (wherein it is dissolved during involution). Fire is the food in relation to which air is the eater of the food, (the solvent during involution). Air is the food in relation to which ether is the eater of the food, (the solvent during involution). Ether is the food in relation to which the organs of perception and action are the eaters of the food, (wherein it is dissolved during involution). The organs of perception and action are the food in relation to which the mind is the eater of the food, (the solvent during involution). The mind is the food in relation to which the intellect is the eater of the food, (the solvent during involution). The intellect is the food in relation to which the A-vyakta, (the indistinct causal principle underlying the three sheaths), is the eater of the food, (the solvent during involution). The A-vyakta is the food in relation to which the A-kṣara, (the Īśvara-tattva, that is imperishable), is the eater of the food, (the solvent during involution). The A-kṣara, (the Īśvara-tattva, that is imperishable), is the food in relation to which Mṛtyu, (the Sākṣi-tattva, that consumes all), is the eater of the food, (the solvent during involution). Mṛtyu, (the Sākṣi-tattva, that consumes all), merges (in the seedless Brahman), the radiance that manifests itself as the transcendent Paramātmān, which alone remains as the residual substratum, as a result of the negation of all things apart from the Brahman. Thereafter there is what is not existent, nor non-existent, nor partly existent and partly non-existent. Thus this truth,

(that has been taught), is the precept relating to liberation and the final conclusion arrived at by all the systems of Vedānta, the final conclusion arrived at by all the systems of Vedānta.

ANUSĀSANA IX

THE BURNING OF THE TATTVA-S

KHAṆḌA XV

THE ORDER OF BURNING OF THE TATTVA-S,
BY THE ĀTMAN MOVING UPWARDS, WHEN
THE BRAHMAN IS ATTAINED

Then the sage Raikva asked this (sage Ghorāṅgiras) thus: "O Lord! How and by what means does this (Ātman), that is palpable sentience, after moving upwards (from its seat), burn away its (Tattva) seat (and get reduced to the state of seedlessness)?" Unto him he replied thus: "This (Ātman, that is palpable sentience), after moving upwards (towards the Brahma-loka with a view to attain the seedless state), burns the Prāṇa, the Apāna, the Vyāna, the Udāna, the Samāna, the Vairambha, the Mukhya, the Antar-yāma, the Prabhañjana, the Kumāra, the S'yena, the S'veta, the Kṛṣṇa, and the Nāga (vital airs); burns and renders seedless (the elements), earth, water, fire, air and ether; burns and renders seedless, the waking, dreaming and sleeping states, as also the Turiya; burns this mighty

(phenomenal) world, and the (mighty) other world, (the visible world of radiance and the invisible world of darkness); burns virtuous and vicious conduct, (leading to the worlds of radiance and darkness); thereafter it burns the world which is devoid of lustre, devoid of limit and devoid of appearance; then it burns the Mahat-tattva; burns the A-vyakta-tattva; burns the A-kṣara, (the Īśvara)-tattva; burns Mṛtyu, (the Sākṣi-tattva). Then the Mṛtyu-tattva merges in the radiance (of the seedless Brahman), manifesting itself as that exquisite Paramātmān, (who alone remains as the residual substratum as a result of the negation of all things apart from him). (Hence the knower of the Brahman becomes that Brahman alone). Thereafter, there is what is not existent, nor non-existent, nor what is partly existent and partly non-existent. Thus, this (truth that has been taught) is the precept relating to liberation and the final conclusion arrived at by all the systems of Vedānta, the final conclusion arrived at by all the systems of Vedānta. (1)

ANUSĀSANA X

THE BESTOWAL OF THE BRAHMA-VIDYĀ

KHAṆḌA XVI

This lore of the seedless Brahman, the Brahmo-paṇiṣad, owing its origin to Sage Subāla, should not be

bestowed on any one that has not attained composure ; nor on one, who has no sons ; nor on one, who has no disciples ; nor on one, who has not taken his residence for one-year at nights, (in his Guru's quarters) ; nor on one, whose antecedents, such as lineage, character and the like, are not known ; nor should it be even mentioned to any such person. The subject matter of this shines to advantage, when imparted unto that high-souled one, whose devotion to the supreme being is profound, and to his Guru is as profound as in the case of the supreme being. This then is the precept relating to liberation and the final conclusion arrived at by all the systems of Vedānta, the final conclusion arrived at by all the systems of Vedānta. (1)

THE SŪRYOPANIṢAD.

[This Upaniṣad, which is the Seventy-first among the 108 Upaniṣad-s and forms part of the Atharva-veda, after enumerating the Ṛṣi, (seer), and other details of the Sūrya-gāyat-trī, the chief Mantra of the Upaniṣad, up to the meditation on its presiding deity, deals with the identity between the Sun and the innermost Ātman on the one hand, and the Brahman on the other, and the all-embracing and all-generating character of the radiance of the Sun, extracts the eight-syllabled Mantra of Sūrya, after singing his glories, and winds up with the enumeration of the fruits derived from the practice of the Mantra.]

ENUMERATION OF THE ṚṢI AND OTHER DETAILS OF THE SŪRYOPANIṢAD DOWN TO MEDITATION

Then, (after acquiring the requisite qualifications), we shall presently expound the Atharvāṅgiras, (hymn of the Atharva-veda), relating to Sūrya, (the Sun). Brahman, (the creator), is the Ṛṣi, (seer), of this Mantra; (hymn). The Gāyat-trī is the Chandas, (metre employed). Āditya, (the Sun) is the Devatā, (deity). The

Hamsa, (the Paramātman), "So'ham," (He I am), along with the seed-syllables indicative of Agni (fire) and Nārāyaṇa joined together, (*viz.*, "Rām"), is the Bīja, (seed, of the Mantra). The Hṛl-lekhā, "(Hṛīṃ)", is the S'akti, (power). (The seed-letters of) the orders of creation commencing from ether, (the subtlest among them, in order), downwards, (*viz.*, "Ha", "Ya", "Ra", "Va", and "La"), put together, form the Kīlaka of the Mantra. The Viniyoga, (its application), is in the prayer intended for the attainment of the four ends and aims of human existence, (*viz.*, Dharma, right conduct, Artha, wealth, Kāma, the gratification of desires and Mokṣa, liberation). The six Aṅga-(nyāsa-s) are (to be performed along with the Kara-nyāsa-s), by making use of the seed-syllables (mentioned above) with the six Svара-s mounted thereon, (as "Haṃ", "Saṃ", and so on). [The Dhyāna, (meditation), is as follows:] "Seated on the red lotus, mounted on a chariot yoked to a single horse, Sapta by name, with a complexion of the colour of gold, with four arms, (two of which are) holding a pair of lotuses, and (the other two), the Abhaya, ("fear-not") and the Varada, (boon-bestowing) postures, the propeller of the time-wheel, (commencing from a second and ending with the Brahma-kalpa), the resplendent Sūrya-nārāyaṇa, (the Sūrya, the Īśvara, who is identical with Nārāyaṇa, the Paramātman), he, who knows Him in this manner, (as non-differentiated from the innermost Ātman), becomes the Brāhmaṇa, (the true devotee of the Brahman). (1)

IDENTITY OF THE INNERMOST ĀTMAN WITH SŪRYA

Om! (the Para-brahman non-differentiated from the A-para-brahman, and indicated by the mono-syllabic Praṇava): Bhūr, Bhuvar, and Suvar, (the three Vyāhṛti-s, which are the transformations of "A", "U" and "M", the three limbs of the Praṇava, indicative of the Vidyā- and the Avidyā-quarters of the Brahman). We do meditate (for ever) on the effulgent radiance, (the supreme sentience of the Brahman, which is the prime source of the knowledge of the transcendent Brahman, accomplished exclusively through the denial of the reality of existence of all phenomena, known and unknown, commencing from the Viśva-viśva and ending with the Anujñāikara-sāvikalpa), of that glorious Savitr, (the omniscient, self-manifest Īśvara, non-differentiated from the innermost Ātman), which all-penetrating Savitr, (which omnipotent, omniscient Īśvara), invigorates our mental faculties to function in the right manner, (directs and controls our inner and outer senses so as to conduce to the attainment by us of final beatitude of the form of remaining in the most exalted state of the incorporeal Brahman alone). (He who does so, becomes a Brāhmaṇa firmly established in the Brahman and finally attains Videha-kaivalya). (2)

THE RADIANCE OF THE SUN, THE PRIME-CAUSE
OF THE PHENOMENAL WORLD

Sūrya, (the Sun), is the Ātman (of the form of the Sūtrātman), established in the core of the world of

inanimate and animate creatures. These (five) elements, (ether and others and the variants evolved out of them), verily take their origin from the Sun. From the Sun originate sacrifices, (such as Agni-ṣtoma and others), clouds, (that are indispensable for the sustenance of the world), food, (the means of sustenance for the various orders of creation) and lastly the Ātman, (the multitude of Jiva-s, that eat up the food). (3)

IN GLORIFICATION OF THE ĀDITYA

Salutation unto thee, O Āditya ! Thou alone art ever openly doing thy (allotted) task. Thou alone art Brahman, (the creator), directly seen (by all beings). Thou alone art Viṣṇu, (the all-pervader), directly seen (by all beings). Thou alone art Rudra, (the destroyer), directly seen (by all beings). Thou alone art the actual R̥c. Thou alone art the actual Yajus. Thou alone art the actual Sāman. Thou alone art the actual Atharvan. Thou alone art all the Veda-s. (4)

THE ALL-PERVADING BRAHMAN-HOOD OF THE ĀDITYA

From the Āditya is born Vāyu, (air). From the Āditya is born earth. From the Āditya is generated water. From the Āditya arises Fire. From the Āditya are produced ether and the cardinal points. From the Āditya spring forth the Gods. From the Āditya came into being the Veda-s. It is verily this Āditya, that warms up this region (of the solar system).

The Āditya, to whom this world owes its very existence, verily becomes the Brahman, (with the cessation of their inter-relationship as effect and cause). The Āditya is the inner senses, the mind (of volitions), the intellect, the thinking mind and individuality, (which are but differentiated parts of the Brahman). The Āditya is indeed the Vyāna, the Samāna, the Udāna, the Apāna, and the Prāṇa (vital airs). The Āditya is verily (the organs of perception), hearing, touch, vision, taste and smell. The Āditya is verily (the organs of action), the vocal organ, the hands, the feet, the anus and the genitals. The Āditya is again, sound, touch, form, taste and smell. The Āditya is further articulate expression, grasping, locomotion, evacuation and sexual pleasure. The Āditya is verily full of bliss and full of wisdom, (indicative of the five sheaths) and is full of the supreme sentience (of the Jīva). (5)

PRAYER ADDRESSED TO THE SUN

Salutation unto thee, O Mitra! (the friendly one), O Bhānu! (the radiant one), do thou protect me from death. Salutation unto the effulgent one, unto thee, the sustainer of the world! From the Sun, (who partakes of the functions of the Trinity), do the elements derive their existence. By the Sun are they protected. In the Sun do they meet with their dissolution. Whatever is the Sun, that alone am I. May the radiant Sun grant us the eye of vision. Again, may the great Lord of vision grant us the eye of knowledge of the divisions

of the Parvan, (periods, such as the past, the present and the future, minutes, hours, days, months, years and so on). May he grant us the power of perception (of the nondifferentiated Brahman alone). We exist for the sake of the Āditya, we offer service in the form of meditation unto the Āditya, from whom emanate thousands of rays. May that Sūrya induce in us (the proneness ever to tread on the path of righteousness)! The Savitṛ, (the Sun, who extends his form), afore, the Savitṛ to the rear, the Savitṛ from above, the Savitṛ from below, may the Savitṛ vouchsafe unto us continuous influence over all things! May that Savitṛ grant us long life, (for the attainment of the nondifferentiated Brahman), (may He, who has attained fullness, grant us the like fullness!) (6)

THE SŪRYĀṢṬĀKṢARĪ, THE EIGHT-SYLLABLED FORMULA OF THE SUN

"Om" is the mono-syllabic mantra nondifferentiated from the Brahman. "GHR̥ṆĪḤ," (the merciful),—thus are the next two syllables. "SŪRYA," (the Sun)—thus are the next two syllables. "ĀDITYA," (the Celestial),—thus are the next three syllables. Of this alone (is constituted) the eight-syllabled Sūryāṣṭākṣarī-mantra, ("OM GHR̥ṆĪḤ SŪRYA ĀDITYAḤ"). (7)

FRUIT ATTAINED FROM THE MUTTERING OF THE AFORE-SAID MANTRA

He, who mutters (this) every day, verily becomes the Brāhmaṇa, verily becomes the Brāhmaṇa. On

muttering it facing the Sun, he is rendered immune from the fear of falling a prey to incurable diseases. Inauspicious signs and omens vanish. He is absolved from the sinful consequences of partaking prohibited food; he is absolved from the sinful consequences of having recourse to prohibited ways of living; he is absolved from the sinful consequences of conversing with degraded people; he is absolved from the sinful consequences of conversing with morally depraved people. At mid-day, he should recite it facing the Sun. By doing so, he is absolved from the sinful consequences of the five Mahā-pātaka-s, (heinous sins), just committed. Even a random reference to this Sāvitrī-vidyā, (Mantra), should not be made to any person by any means. That man of noble impulses, who recites this early in the morning, becomes prosperous. He will attain bovine wealth. He will gain the knowledge of the import of the Veda-s. By reciting it three times a day, (early in the morning, at noon, and at the hour of evening-twilight), he will attain the fruit of a hundred sacrifices. He, who repeats it, when the Sun is shining brilliantly, he safely finds his way across the most terrible death, he safely finds his way across the most terrible death, he who knows thus.—Thus the Upaniṣad. (8)

THE SKANDOPANIṢAD

[This Upaniṣad, which is the Fifty-first among the 108 Upaniṣad-s and forms part of the Kṛṣṇa-yajur-veda, gives an exposition of the nondifferentiated Brahman, after pointing out the identity between the Jīva and the Para, between Śiva and Keśava, and between the Para-brahman and the A-para-brahman of the form of the Trinity, and winds up with a prayer unto the most exalted state of the Brahman.]

REALIZATION BY THE KNOWER OF THE IDENTITY BETWEEN THE BRAHMAN AND THE ĀTMAN

O greatest among the gods! due to the influence of a bit of thy grace, I have not swerved (from the path of attaining the knowledge of the Brahman). I am palpable wisdom alone. I am Śiva (of the form of the Brahman, nondifferentiated from the innermost Ātman). What remains to be achieved beyond that? By giving full play to the functioning of the inner senses, what is not one's own, manifests itself as his own. But by the destruction of the inner senses, Hari, (the Paramātman, becomes manifest), firmly established as the supreme sentience alone. I am

likewise established as the originless supreme sentience alone. What remains to be achieved beyond that? All nonsentience, that is apart (from the supreme sentience), vanishes like a dream. He, who witnesses all sentience and nonsentience, (manifest in this phenomenal world of the animate and inanimate orders of creation), is A-cyuta, (the unswerving and changeless Turyātman), the embodiment of the supreme sentience. He alone is the Mahā-deva, (the Great God). He alone is the Great Hari, (Mahā-viṣṇu). He is the radiance of all radiances. He alone is the omnipotent over-lord, (the Paramesvara). He alone is the transcendent Brahman. That Brahman am I, there is no doubt about it. (1-5)

ABSENCE OF DIFFERENCE BETWEEN THE JĪVĀTMAN AND THE PARAMĀTMAN

The Jīva is Śiva. Śiva is the Jīva. That reputed Jīva is purely Śiva. What is a grain of paddy, when encased in the husk, becomes rice, when the husk is off. Similarly, what is the Jīva, when subject to bondage, (such as what obtains in worldly existence), becomes Sadā-śiva, (the Paramātmā), with the obliteration of Karma, (when the fruits of all actions, previously accumulated and present, have been completely exhausted and there is absolutely no scope for prospective ones). When subjected to the bonds (of misconceptions relating to things apart from himself), even the Paramātmā thinks that he is the Jīvātman alone.

When freed from the bonds of misconceptions, even the Jivātman thinks that he is Sadā-s'iva, (the Paramātman). (Hence, one should burn the bonds of worldly existence, with the diluvian fire of the knowledge of the peerless Brahman, nondifferentiated from the innermost Ātman alone). (6)

ABSENCE OF DIFFERENCE BETWEEN S'IVA AND KEŚAVA

My salutation unto S'iva of the form of Keśava and (likewise) unto Viṣṇu of the form of S'iva. The heart of S'iva is Viṣṇu and (likewise) the heart of Viṣṇu is S'iva. Even as Viṣṇu is full of S'iva, so also is S'iva full of Viṣṇu. To the extent I see no difference between S'iva and Keśava, to the same extent may I thrive in life. Even as there are no extraneous differences between the transcendent Brahman and the innermost Ātman, (such as obtain between the Viśva, the Taijasa and the like), (when the knowledge of the identity between the two has been firmly established), even so, by looking on S'iva and Keśava as identical, (without attaching any extraneous difference between the two), (may I thrive in life). (8, 9)

MENTAL WORSHIP, THE ESSENTIAL MEANS OF ATTAINMENT OF THE KNOWLEDGE OF THE ĀTMAN

The human body is said to be a temple of god. The Jiva inherent therein is alone the S'iva (installed

in the temple). (The worshipper thereat) should cast off the offal of ignorance, (even as faded flowers and the like, cast away from the place of worship), and worship with the conviction, "I am the radiant divinity (enshrined in the temple of the body)." Perception of identity (between the Jīva and the Para), is verily knowledge. The mind drawn off from sensual pleasures is the act of meditation. The giving up of impure Vāsanā-s of the mind, is the ablution. The control of the inner and the outer senses is the purificatory rite. The worshipper should drink the nectar of the Brahman. He should have recourse to begging, (alms just sufficient) for the sustenance of the body, (and that too only at the prescribed periods). Neighboured by himself alone, he should take his abode at a secluded spot, all alone and devoid of dual living. Thus should the man of intellect conduct himself, and by so doing he will attain liberation. (10-12)

MEDITATING ON THE SUPREME STATE WITH THE PRELIMINARY PRAYER FOR LONGEVITY

That we might live long, we offer our salutation unto that dignified and most excellent abode of the Brahman, (which is identical with the Brahma-loka, the Vaikuṇṭha- and the Kailāsa- seats of the four-faced Brahman, Viṣṇu and Śiva). May we fare well, (that we might meditate on the identity of the Trinity with the Brahman). OM! salutation—thus. O (members of the glorious Trinity), Brahman, (the four-faced

creator, representing the totality of the Jiva-s), (Viṣṇu), the Lion-faced, and Ś'iva, (the leader of the Gods) ! Through the grace of each one of you, sages have come to know of the eternal and ever-lasting Brahman, shorn of the differentiation involved in the aspects of Viriñei, (the creator), Nārāyaṇa, (Viṣṇu) and Ś'amkara, (Ś'iva), as the unthinkable, (incapable of being comprehended, as anything apart from itself), not distinct (as to its corporeal or other character), the infinite (in point of time, place, and substance), the imperishable, (because of its persistence as the perpetual existence) and of the character of (the conclusions arrived at by) all the Veda-s, by identifying it as the peerless Ātman of their own. (What remains as the peerless, absolute existence, full-blown, self-manifest sentience, and unsurpassed bliss), that is the most exalted state of remaining as the all-pervading Viṣṇu, (the Brahman alone, shorn of the difference between the pervader and what he pervades). Sages always visualize, with their eyes outstretched as it were in the direction of heaven, that most exalted state of Viṣṇu, (actually as in no way differentiated from their own Ātman-s). These Vipra-s, (most exalted knowers of the Brahman), with their passions east away and all their inner senses alert, expound most clearly that most exalted state of Viṣṇu, (unto ignorant folk like us), thus. This is the precept relating to Nirvāṇa, (Liberation). This is the precept of the Veda. Thus the Upaniṣad. (13-15)



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